



BIOGRAPHY OF SOAMIJI MAHARAJ



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by

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alias

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THE YOUNGEST BROTHER OF SOAMIJI MAHARAJ

TRANSLATED INTO ENGLISH

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RADHASOAMI SATSANG, SOAMI BAGH, AGRA (INDIA)

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1. The Supreme Being, Param Purush Puran Dhani RADHASOAMI, incarnated Himself as Soami Ji Maharaj, at Panni Gali, in the city of Agra. He was born on the night of the eighth day of the dark half of Bhadon, at half past twelve, in the year 1875 of Vikram Calendar (corresponding to night between 24-25 August, 1818 A. D.) in a Khattri Seth family. In His unbounded grace and mercy, He gave out His secrets, and promulgated the Radhasoami Faith. His name was Shiv Dayal Singh.

2. Blessed is the night on which Param Purush Puran Dhani Soamiji Maharaj graced this planet for the edification of the erring humanity and for removing the darkness of ignorance from the hearts of misguided souls. Blessed is the country, the city and the locality, in which He made His advent for steering the souls safely through the ocean of life, in the ark of Shabd.

3. Soamiji Maharaj's infancy passed in a normal way. After, however, attaining the age of five, He began to devote Himself to studies and to Parmarth (religious practices) of the highest order. His mother used to give Him bath early in the morning and prepare Him for devotion. And soon He would engage in His devotional practices. Side by side, His studies were also going on. He was so quick that it looked as if He was simply revising the previous lesson.

4. Soamiji Maharaj acquired mastery in the branch of learning to which He applied Himself. Besides Hindi and Gurumukhi, He studied and mastered the Persian language, much in vogue those days. He also wrote a book in that language. The sublimity of the subject matter and thoughts and ornate style were such that the book could be understood by accomplished scholars alone. He also knew Sanskrit and Arabic.

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5. Soamiji Maharaj devoted great attention to imparting religious instructions and explaining spiritual matters. In fact, the very purpose for which He had incarnated Himself was to redeem, by His words, the souls that had strayed in this world. His elucidations of the principles of true religion were so nice that people, on hearing them, were spell-bound. His words were so firmly implanted in their hearts that they came to have full faith in Him. It was said that He was endowed with magical powers ; whoever went to Him, was converted to His views.

6. Often boys of various communities, Khattri, Brahman and Bania, came to Soamiji Maharaj for learning Persian, which He taught gratis. Those who studied at His Feet, derived great benefit. People often went to Him with requests. Soamiji Maharaj would not be at ease till He had done what they wanted. He treated the poor and needy with great

love and affection, and projected His grace in the fulfilment of their objects, so that they would return happy and satisfied.

7. Soamiji Maharaj's father, Lala Dilwali Singh, was originally a follower of Guru Nanak. He used to read with great love and fervour Nanak Saheb's Banis (compositions) and recited *Japji*, *Sodar*, *Rohras*, and *Sukhmani* daily. This had been the practice in the family since the times of Soamiji Maharaj's grandfather. There is still in existence, in his handwriting, the book *Sukhmani* in Persian.

8. Later on, Soamiji Maharaj's father came in contact with Tulsi Saheb of Hathras, who was a perfect Sant. Occasionally, Tulsi Saheb visited Agra also. Because of His Satsang, faith in Sant Mat took deeper roots in Soamiji Maharaj's father. He served and associated with Sadhs throughout his life.

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9. Soamiji Maharaj's mother, paternal aunt, maternal grand-mother and others had also attended the Satsang of Tulsi Saheb for a considerable period. They were all convinced of the sublimity of the Sant Mat (Religion of Sants), and the efficacy of the Surat Shabd Yoga. But some of them were not fully acquainted with the secrets. Soamiji Maharaj graciously explained to them the secrets and details of the stages on the way. In the evening Satsang, He would deliver discourses which fully satisfied them, and strengthened their faith and conviction. His paternal grand-mother, maternal grand-mother and father's sister would never treat Him as a relation, but as a Guru. For, Tulsi Saheb had once warned Soamiji Maharaj's mother not to look upon Soamiji Maharaj as her son, adding that a Param Sant had incarnated Himself in her family. Since then, Soamiji Maharaj's

grand-mother and others treated Him with great reverence, respect, love and affection.

10. Param Purush Puran Dhani Soamiji Maharaj was Param Sant. Among Sants and Faqirs, the status and position of a Param Sant ranks the highest. It is, therefore, very essential to explain here the word 'Sant', by which, people in general, mean an ascetic. A Sant is He whose Surat (spirit), having passed through Pind and the three divisions of Brahmand, has reached Sat Lok which is also known as Dayal Desh and which is beyond the limits of Kal. Beyond Sat Lok, leaving two stages in between, is Anami, i.e., Radhasoami Pad. It is the final and the highest stage. Reckoning from Sat Lok above, it is third, and from Sahas-dal-kanwal, it is eighth. This is the real Abode and the Throne of Soamiji Maharaj.

11. How can one describe the glory and eminence of Soamiji Maharaj ! Suffice it to say that the Supreme Being Anami Purush was pleased to manifest Himself in this world for the salvation of the Jivas. When He saw that none in this world was acquainted with His secrets, all kept away from the true Supreme Being, wandered hither and thither in the worship of water, stone, idols and temples, and there was none to give out the secrets of the Lord, He thought it proper to assume human form and reveal His secrets to Adhikaris (the fitted and deserving). Soamiji Maharaj Himself gave out His secrets.

12. Even during His school days, Soamiji Maharaj used to impart religious instructions of the highest order to His parents and the members of His family, acquaintances and ascetics who came to Him. At that

tender age, He would impress upon them the perishable nature of the world. He has said in *Sar Bachan Poetry* :—

यह तन दुर्लभ तुमने पाया ।
कोटि जन्म भटका जब खाया ॥
अब या को बिरथा मत खोओ ।
चेतो छिन छिन भक्ति कमाओ ॥

After wandering through crores of lives, you have now got this human form, which is a rare asset. Now do not let it go waste. Take care. Apply yourself to devotion every moment.

13. He would repeatedly emphasize that this world is a vast trap. The Jiva, ever since his descent from the Original Abode, has been wandering and roaming in Char Khans (four species of life) and the transmigratory forms of the cycle of Eightyfour. He has been undergoing severe torments and pains of hells, etc. He is utterly

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ignorant of the Path leading to his Original Abode. This Path and the method of traversing it, are available to human beings only. The Mahatmas of yore have, therefore, rightly called man the superiormost sentient entity. They have enjoined upon him to make the best use of human life. He should extricate himself from worldly engagements and affairs, and apply himself to the worship and devotion of the Supreme Being. As far as possible, he should not waste a single moment. Kabir Saheb has said :—

कबीर सोता क्या करे ।
जागन की कर चौप ॥
यह दम हीरा लाल है ।
गिन गिन गुरु को सौप ॥

Kabir says, "Why dost thou remain asleep ? Keep awake. Dedicate to the Guru each breath of life which is precious like diamond and ruby".

14. When Soamiji Maharaj, at that early age, explained such sublime truths to elderly persons, people were taken aback as to who He was and what He was going to be. They were wonder-struck to hear Him speak seriously about lofty subjects in His inimitable sweet and simple words.

15. Soamiji Maharaj was married in the family of Lala Izzat Rai of Faridabad, near Delhi. Lala Izzat Rai's grandson Lala Balwant Singh was government pleader in Jodhpur State. He had great love and regard for the Holy Feet of Soamiji Maharaj. Soamiji Maharaj also showered great grace on him. He studied from Soamiji Maharaj some Persian books which there was none in Faridabad competent to explain, and earned great reputation as a man of learning.

16. Soamiji Maharaj used to explain Parmarthi matters of the highest order

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to Radhaji Maharaj, when She had come to Agra, after marriage. She heard His discourses in Satsang as well. After learning Hindi, She Herself used to read and recite holy books. She sought elucidation of abstruse matters from Her mother-in-law or Soamiji Maharaj Himself.

17. The discourses produced so deep an impression upon Radhaji Maharaj that She had Her entire jewellery, worth thousands of rupees, spent by Soamiji Maharaj in the service and entertainment of Sadhus. She gave away food, clothing, etc. generously to the poor and needy. She was so very fond of feeding others, that She, single-handed, cooked food for forty to fifty Sadhus daily. After feeding them, if there came a fresh batch of Sadhus, She would again cook and feed them. In this way, She remained in kitchen from six in the morning to four or five in the afternoon. Cooks were engaged

several times, but they could not cope with the work.

18. Radhaji Maharaj was also fond of giving cash doles. She kept with Her a purse full of coins of different denominations such as rupee, half-rupee, quarter-rupee and so on. She gave away what She thought the beggar deserved.

19. Before Her departure from this world, Radhaji Maharaj went away to Jhansi. While leaving Agra, She gave out that She would leave Her mortal coils there. At the time of Her departure, on being asked, She said that Her remains should be kept in the Samadh of Soamiji Maharaj. She departed from this world on Kartik Sudi 4th, Samvat 1951 Vikram (1st November, 1894 A.D.).

20. When Soamiji Maharaj had almost finished His studies, He was invited to Banda for an appointment requiring

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proficiency in the Persian language. But after serving there for a short time, He left that job as He felt He could not devote fully to worship and meditation. He came back to Agra and busied Himself with devotion. But His father wished that He should do some work for a living. Accordingly, he wrote to Soamiji Maharaj's father-in-law to call Him to Faridabad and put Him on some job. Soamiji Maharaj told His father-in-law that He could not tolerate any set-back in His devotion. He could, however, accept a job which required an hour or two of His time.

21. By Mauj, it so happened that the Raja of Ballabh-garh needed a tutor. Soamiji Maharaj's father-in-law wished Him to accept this job, which involved only an hour or two of His valuable time.

22. It was customary with ruling princes to supply provisions to their

employees, besides pay, conveyance and servants. Soamiji Maharaj used to keep what was absolutely necessary and would give the rest away to the poor and needy. Other employees of the State used to sell the surplus. They were wonder-struck at the generosity and kindness of Soamiji Maharaj. Whosoever knocked at His door, was rewarded.

23. Soamiji Maharaj had accepted the above job simply to please His father.

24. Soamiji Maharaj was all-knowing. He knew when His father would depart. When that day drew near, He gave up His job and came to Agra just a day before His father was to leave his mortal coils. His father, who had gone to Shikohabad to attend a marriage, had fallen ill there. He returned to his home. It was the last day of his earthly sojourn. Soamiji Maharaj rendered great service to him. The whole night

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He kept on reciting the holy books so that His father's Surat remained absorbed in the bliss of Nam (Shabd). Several times His father expressed great satisfaction at what Soamiji Maharaj did for him. Soamiji Maharaj took his Surat to Sat Lok.

25. Soamiji Maharaj's father and grand-father were Persian scholars, and in service. As old age approached, His father left service and returned to Agra. He began to apply himself whole-heartedly to Parmarth (spiritual welfare). For his livelihood, he did the business of money lending. This continued even after his demise. But shortly after, Soamiji Maharaj's younger brother Bindraban Das Ji alias Sarkar secured an employment in the office of the Post Master General. Soamiji Maharaj said to His youngest brother, Pratap Singh, "As the Almighty has been pleased to provide other means of

livelihood, it is not proper to continue with money lending and live on interest. Take out all the documents and ask the debtors to repay their dues within a week, if they are honest enough to do so. Otherwise, tear off their bonds and hand-notes."

26. After a week, I, Pratap Singh, began to carry out the order of Soamiji Maharaj. Every day, I called four or five debtors, and demanded payment. When they expressed their inability to repay, I took out their papers and tore them off in their presence. Thus the income from interest was stopped altogether. All Mahatmas have decried income from interest. In the religion of Mohammedans also, it has been condemned. Kabir Saheb has said :—

जूआ चोरी मुखबिरी ।
ब्याज घूंस परनार ॥
जो चाहे दीदार को ।
एती वस्तु निवार ॥

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If Lord's Darshan you want to obtain
from these evils you have to abstain,
gambling, thievery, treachery,
interest, bribe and adultery.

After the money-lending business had
been discontinued, the expenses of
household were easily met from the
pay of Rai Bindraban Saheb.

27. Rai Bindraban Saheb started on
a salary of rupees forty a month. He
was a high class devotee and Faqir.
The Bindrabani Sect which is prevalent
in Oudh, was started by him. The
books "Bihar Bindraban" and "Samar
Bihar Bindraban" were compiled by
him. He spent thousands of rupees
on Parmarthi pursuits. He served
Soamiji Maharaj with mind, body, and
riches. He would not even purchase
clothing for himself without the
specific order of Soamiji Maharaj. He
invariably did high class service to
Sadhus also. He started schools and

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orphanages with the help and co-operation of Government in most of the cities where he was posted while in service. Two of such institutions are still in existence. He started a school at Ajmer where he was Post Master for four or five years. The school was subsequently recognised as a Government institution and is now the Government College of Ajmer. He laid the foundation of an orphanage at Faizabad, which is still in existence. In the Delhi Darbar of 1877, he was granted a Sanad (testimonial) by the Government for his charitable acts. Gradually, Rai Bindraban Saheb rose to the position of the Superintendent of Post Offices, Oudh, and drew, besides usual allowances, a pay of five hundred rupees per month.

28. Radhasoami Faith is also called Sant Mat, and the practice of Surat Shabd Yoga is enjoined in it. The

Supreme Being is Shabd in form. The entire creation has been evolved by Shabd. The spirit entity has descended along the current of Shabd. It will return along the same means. Sants have, therefore, promulgated Surat Shabd Yoga, the easiest and the most direct mode of attaining salvation. In this religion, the Surat is made to perceive and contact Shabd. From the very beginning, the Jiva (spirit) is made to catch hold of the hem of the Supreme Being and take refuge under Him. This is the most salient or outstanding feature of this religion.

29. Sants, in bygone days, used to lay down the condition that a person could be initiated in this practice, only after he had renounced his household and become a recluse. Then, Surat Shabd Yoga was performed through the medium of Pranayam, which is a very difficult and dangerous practice.

The rules of abstinences and continences imposed by it are also very rigid, and no householder can observe them. Therefore, very few persons could derive any benefit from this practice. Now, Radhasoami Dayal, in His unbounded grace, has started initiating householders. He has discarded Pranayam altogether. He has rendered the mode of this Abhyas (practice) so easy that men and women, young and old, all can perform it. There is no need to leave household and avocation. An Abhyasi (practitioner) can, in his life time, realize the benefit and efficacy of this Abhyas, and be convinced of his salvation.

30. Radhasoami Dayal has laid great emphasis on love and yearning. Even worldly affairs are not executed properly without it. The Supreme Being has the form of love, and Jiva has also the same form. The only difference is

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that the former is the source, reservoir and ocean of love, while the latter is a drop from this ocean. The spirit is wrapped in the covers of Maya. This is the cause of its separation from its source. When the covers are removed, the drop will merge in the ocean. The covers cannot be removed without Sat Guru, yearning, love and Abhyas.

31. Soamiji Maharaj often used to raise a little the spirit of certain Adhikaris (fitted and deserving) at the time of initiation. Thus they had a fore-taste of the bliss of higher regions, and developed faith instantly. Surat is not raised all of a sudden to a very high region, because Jiva cannot all at once bear bliss and joy of a high order.

32. There was a lady named Takht Bai of Chowdhwan, Punjab. She was one of the devotees of Soamiji

Maharaj, and lived in His house. She was called "Bahin" (sister). Once, some of her relatives had been to a fair at Mathura and Bindraban. After the fair, they visited Agra and met her. They remarked that she was wasting her time there, instead of going on pilgrimages. She related this to Soamiji Maharaj and prayed Him to grant her some internal bliss by raising her Surat. Soamiji Maharaj asked her to perform Bhajan in His presence. He raised her Surat to a higher plane. On this, she began to cry, "I am dying, I am dying, take back what You have given me, I cannot bear it". And soon she fell unconscious and remained so for two days. Soamiji Maharaj brought her Surat down. Even then she had palpitation of heart for a number of days. This experience she described to her relatives. They were convinced of the sublimity of the religion preached

by Soamiji Maharaj, and took initiation from Him.

33. Anami Purush or the Supreme Being is omnipotent. He is all-powerful and the fountain-head of all. The entire creation owes its functioning to the energy supplied by Him. The Param Sant who comes from there, has the same powers. There is no difference at all between Anami Purush, the Supreme Being, and the Param Sant. Hence when Anami Purush incarnates Himself in this world as Param Sant for the benefit of Jivas, there is none greater than Him. And He cannot have any one as His Guru. For this reason, Soamiji Maharaj had no Guru, nor did He receive instructions in Parmarth from anyone. On the other hand, He explained Parmarth to His parents and to the Sadhus who came to Him. For about fifteen years, Soamiji Maharaj used to

shut Himself up in a room which is within another room. He was all the time absorbed in the bliss of Surat Shabd Yoga. Often He would not come out for two or three days at a stretch, not even to ease Himself. His Surat was all the time withdrawn and raised to the Region of Anami. Soamiji Maharaj was of a delicate constitution. But He often delivered discourses for eight or ten hours at a time with the least sign of fatigue. People were amazed at this. His diet was meagre. It had been observed during twenty years that He did not take more than two ounce a day.

34. None had, in the past, introduced so easy a mode of spiritual practices as did Soamiji Maharaj. This is the reason why the internal practices of all the extant religions of the world have been forgotten, and their followers are engaged in outward worship, rituals

and observances. They are ignorant of the true Supreme Being, the Abhyas by which He could be attained, the path leading to Him and the stages on the way.

35. The four essentials of Radhasoami Faith are love, perfect Guru, Satsang and the secrets of Nam (Name). These are the means of salvation and redemption. One must have a true and perfect Guru, i. e., the Sat Guru. Hereditary or family gurus would not do. The Nam must be true, perfect, real and the highest of all. One must be initiated in the secrets of that Nam and Nami. Conventional names would not be of any help. One must have true Satsang. Satsang is of two kinds, internal and external. Internal Satsang consists in raising the spirit inward or upward and uniting it with the Holy Feet of Sat Purush Radhasoami or turning attention in

that direction. External Satsang consists in listening to discourses, having the Darshan of true and perfect Sant or Sadh, who is the incarnation or representative of Sat Purush, and rendering service to Him. By attending Satsang and performing Abhyas for some time, one would clearly observe change in one's condition.

36. Some benefit may be derived from the so-called Parmarthi activities such as pilgrimage, fast, worship of idols, recitation of hymns, Jap and Sumiran (repetition) of conventional names, etc. ; but one's condition will not be changed. As these activities do not affect Nij Mana (higher mind) and Surat (spirit entity), they do not produce the desired effect. Of course, some outward joy is felt, and ego is strengthened.

37. Surat, which is an emanation from Sat Purush Radhasoami, is a

mighty essence in this body, by whose energy the whole of our body, our mind and all the sense organs are performing their respective functions. Sants exhort Jivas to separate this essence and turn it towards its real source and reservoir. When this is done in earnest, transformation would come about gradually, and the world and its objects would, day by day, begin to appear insignificant and worthless. The seat of this essence (Surat) in the body, is behind the eyes. From there it spreads over whole body, vitalizing all its parts and limbs. The source and reservoir of this essence is the Adi Shabd (Prime Sound).

38. The Adi Shabd is "Soami", the Creator of all. The Adi Surat (Prime Spirit or Current), His first manifestation, is called "Radha". They are also known as Shabd and Surat. As their Currents came down, other Shabds originated from Adi Shabd and

other Surats (Spirits) emerged from Adi Surat. Thus Surat emanated from Shabd, and Shabd from Surat, and so on, and they took their location at their respective planes.

39. The efficacy or greatness of Shabd has been stressed in every religion. But detailed description of Shabds is nowhere given in the books of the religions of the world. This is why people are ignorant of Shabd. In the scriptures of Radhasoami Faith, the details of different heavenly spheres have been given clearly. These are as explained below.

40. The origin of all is RADHASOAMI, the Supreme Being. In this Region, Shabd is infinitely subtle. There is nothing in this world which resembles it. Sat Purush originated from this Shabd.

41. First is the Shabd of Sat Purush. It is also known as Sat Nam or Sat Shabd.

By the omnipotence of Sat Purush were evolved Sohang Purush, Par-Brahm, Brah and Maya. Second is the Shabd of Sohang Purush. Third is the Shabd of Par-Brahm, which sustains and maintains the creation of the three Loks (worlds). Fourth is the Shabd of Brah. It is also called "Pranav". This Shabd created subtle or Brahmandi Ved and Ishwari Maya. Fifth is the Shabd of Maya and Brah which evolved the material for the creation of Triloki (the three worlds), and the Akashi Ved. Below the Shabd of Maya appeared the Shabds of Bairat Purush, Jiva and Mana (mind).

42. In these times, those who speak of Shabd Abhyas, refer only to the Shabds of lower regions. They are not at all aware of the Shabds of higher regions. Some take the Shabd of Bairat Purush to be the creator of all. Some only speak of that Shabd which is the admixture of the Shabds of Maya and

Brahm, but they are ignorant of its importance, eminence and origin and of the practice by which it can be attained. All these Shabds have been described fully in *Sar Bachan Radhasoami*.

43. Radhasoami Faith or Sant Mat is the Path of Bhakti (devotion). It consists in engendering love, affection and faith in the Holy Feet of the true Supreme Being. It is also known as Upasna and Tariqat. This Faith attaches paramount importance to the Sant Sat Guru or Sadh Guru or their real Shabd form. Sant Sat Guru is He who has reached Sat Lok, and Param Sant is He who has reached the abode of Radhasoami; Sadh Guru is one who has attained the region of Brahm or Par-Brahm; and those who have not yet reached this stage are called Sadhus or Satsangis. The real form of both the Sant Sat Guru and the Sadh Guru is Shabd. Their manifest form is the

human form which they assume in the world for imparting spiritual training and doing good to Jivas, and for effecting their salvation. If it is believed that a certain personage is a perfect Sant (or a Sadh), then no difference is made between that personage and Sat Purush (or Par-Brahm). Therefore, whenever such a personage makes His advent, His devotees treat Him as Sat Purush (or Par-Brahm) and worship and render service to Him, and perform His Arti in the same way as they would if they met the Supreme Being. By rendering service to Him, having His Darshan, listening to His discourses, engendering love for and faith in His Holy Feet, and by performing the practices taught by Him the Jiva-atma or Surat (spirit) gets detached from the snares of Mana and Maya, and ascends to heavens and beyond, and merges in the internal form or Shabd. This signifies true and perfect salvation.

44. So long as a seeker does not find the perfect Sant or Sadh, he should continue his search for Him. If he comes across any of His Satsangis or devotees, who has been fully benefited by His Darshan and Sewa (service), and, having been initiated in Shabd Marg, is performing Abhyas, the seeker should engender love and affection for that devotee. He should learn from him the secrets of the Path, the stages thereon and the method of performing the Abhyas (practice). He should commence this practice, adopting the Isht of Radhasoami, who is the Lord of all, and whom every Parmarthi should make his firm determination to meet. If his love, faith and yearning are true, sincere and firm, the true Supreme Being would Himself grant His Darshan one day, and accomplish his task by His grace and mercy.

45. Radhasoami Nam was revealed by the Supreme Being Himself. When

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the humble servants of Huzur Radhasoami Saheb (Soamiji Maharaj), by their Abhyas (devotional practices) and Satsang, came to realize His high position and immense powers, and when, in His grace, He enabled them to recognize Him, they started addressing Him by the appellation of "Radhasoami", the Name of the Original Abode from where He had been pleased to come down into this world, for showering His immense grace on Jivas in this Kali Yuga.

46. The principles prevalent among the followers of the Upasna and Tariqat (worship and devotion) cult, are also observed in Sant Mat. No distinction is made between the prefect Sat Guru or Preceptor and the Supreme Being. Hence the Sat Guru is addressed by the appellation which is the true and real Name of the Region whence He is pleased to come here. Radhasoami and Surat Shabd have

the same significance. What the ocean is to its wave, Shabd is to its Dhun (resonance), and what the beloved is to the lover, Shabd is to Surat.

47. The followers of this Faith, who practise Surat Shabd Yoga, would, in a short time, come to realize what a rare and precious gift they have got. They would see their salvation being worked out day by day. They would know the goal, region and status of Sants, as well as of all other religions.

48. This Faith and its Abhyas are meant specially for those who have a longing for meeting the true Supreme Being and who are sincerely keen about the welfare of their soul. These teachings are not intended for, nor would they appeal to those who are after the objects of the world, name, fame and learning, and for whom religion is a means of livelihood. On the other hand, they would denounce

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such teachings, the reason being that they fear lest, by acting upon them, they might be deprived of worldly, bodily and sensual pleasures, and their means of livelihood might be affected. They would try their best to retard the propagation of this Religion so that those whom they have kept in delusion and entangled in various kinds of worship, and whom they have made the source of their livelihood, may not get out of their control, and their worship and income may not be affected.

49. Girdhari Das Ji was one of the Sadhus who were followers of Tulsi Saheb. He was a great devotee and Abhyasi. Soamiji Maharaj treated him with love, and accorded him respect due to a pious Mahatma. For a number of years, Soamiji Maharaj lodged him in one of His houses and supplied him food, clothing, etc. Once Girdhari Das Ji had gone to Lucknow,

where he fell ill. When Soamiji Maharaj was informed of this, He went there with some of His disciples. Girdhari Das Ji's condition was serious, but he was in full possession of his senses, and could talk well. He submitted to Soamiji Maharaj that his condition was getting more and more serious and that he would soon pass away. He was, however, sad because his Surat did not catch hold of Shabd. He prayed that his Surat might rise to its region. Soamiji Maharaj instantly accorded him help. Girdhari Das Ji expressed great satisfaction that his Surat had acquired stability. Thereafter, he left the body. Devotional practices, such as Bhajan, Sumiran, etc. are performed to help the Jiva at the last moment. But if Shabd disappears at that time, one should not think that these practices are useless. This body is the result of past Karmas. When a Karma unfolds, it produces its effect.

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On account of some past Karma, Shabd disappeared in the case of Girdhari Das Ji at the time of his death. But whatever he had earned by performing devotional practices could not be lost. It must have been in consequence of what he had earned by his devotion that Soamiji Maharaj went to Lucknow and accomplished his task.

50. For more than a year, some Satsangis and Satsangins had been praying to His august graciousness for the establishment of general Satsang. Soamiji Maharaj accepted their prayer. He was pleased to start delivering regular discourses on, and giving initiation to Parmarthis into, Sant Mat at His residence, on Basant Panchmi day in Samvat 1917 Vikram (Friday, the 15th February, 1861 A.D.). This Satsang continued day and night for seventeen and a half years. Often, the discourses, which began in the evening, continued till mid-night or

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even next morning. During His regime, some eight - ten thousand persons, both men and women, were initiated into Sant Mat, that is, Radhasoami Faith. They were mostly Hindus, from different provinces (States). Some Mohammedans, Jains and Christians were also initiated. About one thousand of them were Sadhus (recluses) and the rest were householders. Those who devoted themselves to practices with zeal and earnestness, came often to Soamiji Maharaj for having His Darshan, taking further instructions in the performance of Abhyas, and understanding its secrets and mysteries. By experiencing immense powers and glory of Soamiji Maharaj in their devotional practices and realizing His internal grace and mercy, they were deeply impressed with His greatness, and engendered profound love for and faith in His Holy Feet.



SOAMIJI MAHARAJ



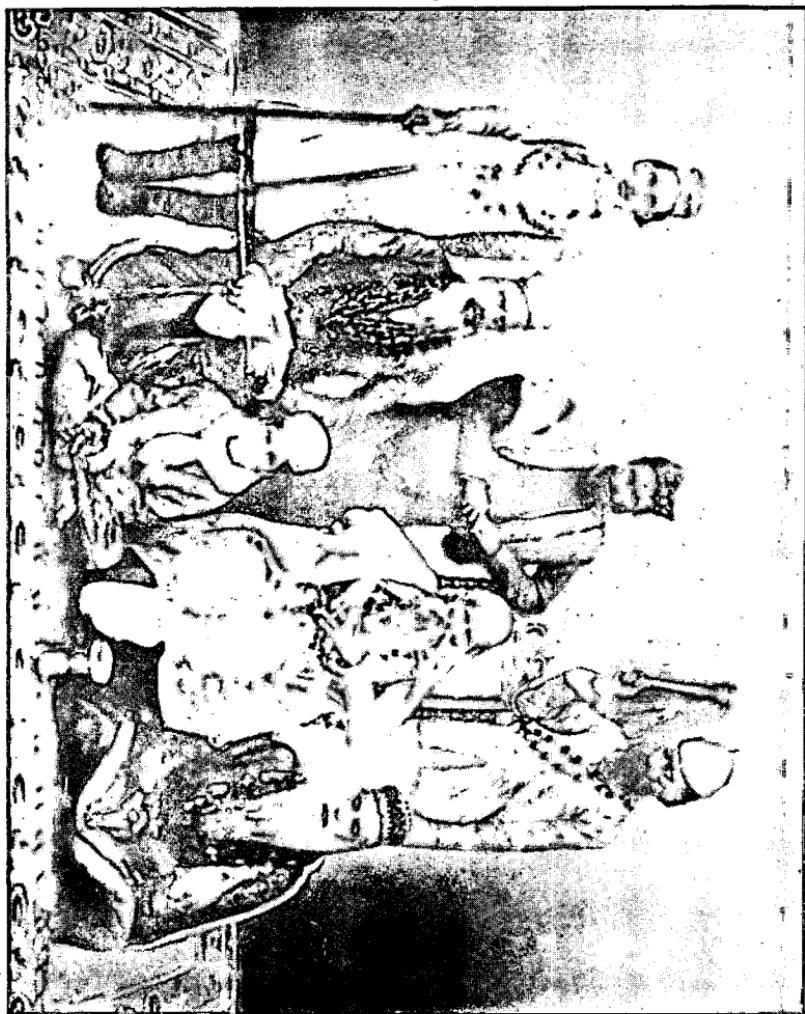
HUZUR MAHARAJ with SOAMIJI MAHARAJ
(Paragraphs 60 to 68, 70, 91, 95 and 104,
and Bachans 13 and 14, Last Utterances)

Picture on the next page shows :

Soamiji Maharaj with some of the male members of His family, and Huzur Maharaj. Soamiji Maharaj is sitting on the chair. His younger brother Rai Bindraban Saheb is sitting on a stool. Uncle Partap Singh, Soamiji Maharaj's youngest brother, is sitting on the carpet on the left of Soamiji Maharaj. Huzur Maharaj is standing, with a Chanwar (a kind of flapper to drive away flies) in his right hand, behind Soamiji Maharaj's chair.

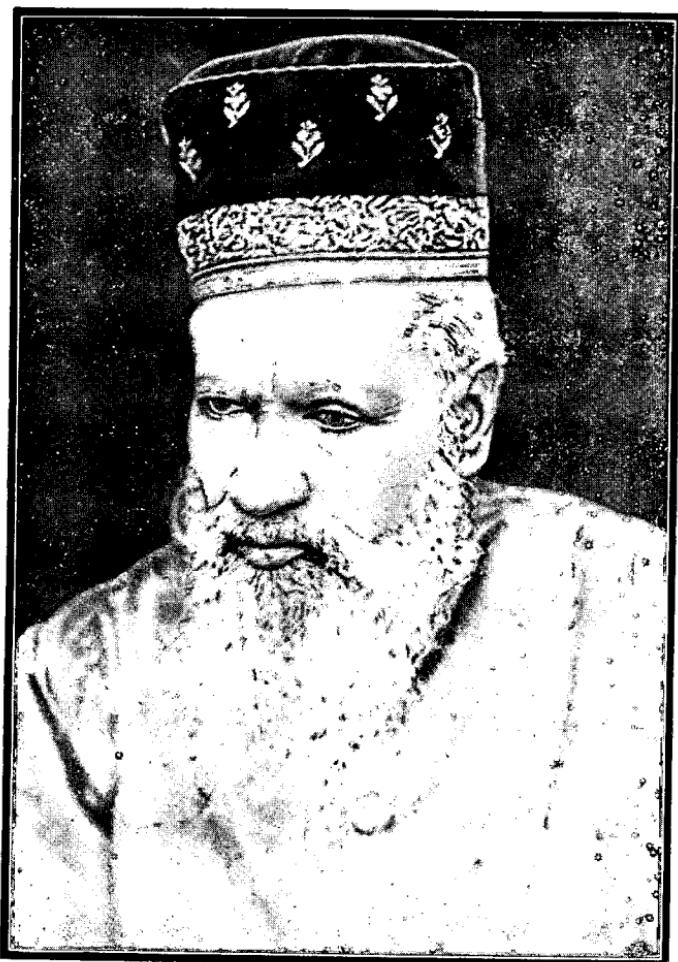
Suchet Singh is standing in between Soamiji Maharaj and Rai Bindraban Saheb. Sujan Singh is standing on the right of Rai Bindraban Saheb. Sudarshan Singh alias Seth Saheb is sitting on the carpet in between Soamiji Maharaj and Rai Bindraban Saheb.

Suchet Singh, Sujan Singh and Sudarshan Singh were the three sons of uncle Partap Singh alias Chachaji Saheb.





SOAMIJI MAHARAJ smoking Huqqa.
BABUJI MAHARAJ (as yet a child)
standing behind Him



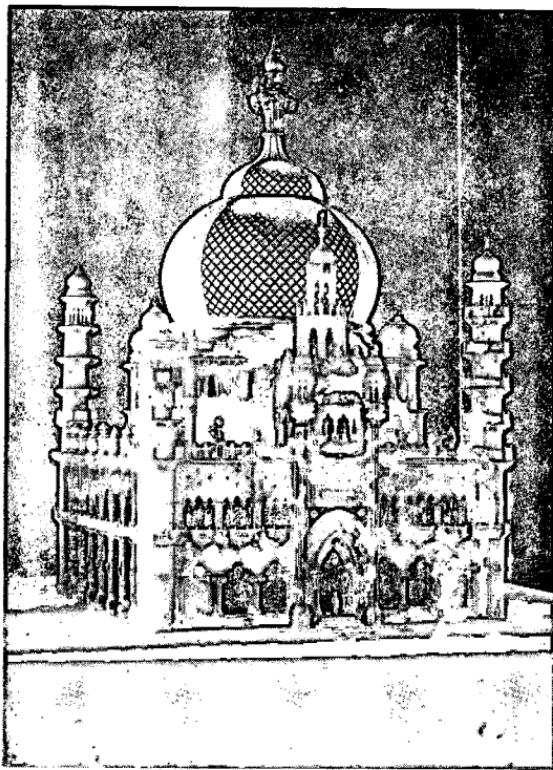
HUZUR MAHARAJ
Rai Saligram Bahadur
1829-1898



MAHARAJ SAHEB (Panditji Maharaj)
1861-1907
(Paragraphs 51 and 66)

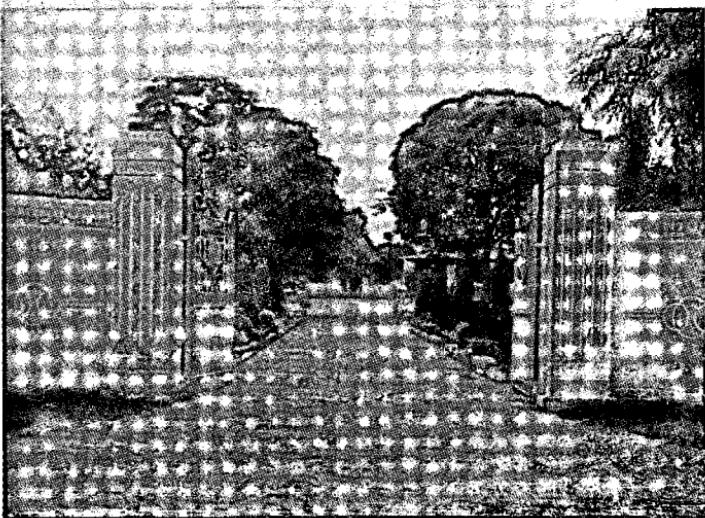
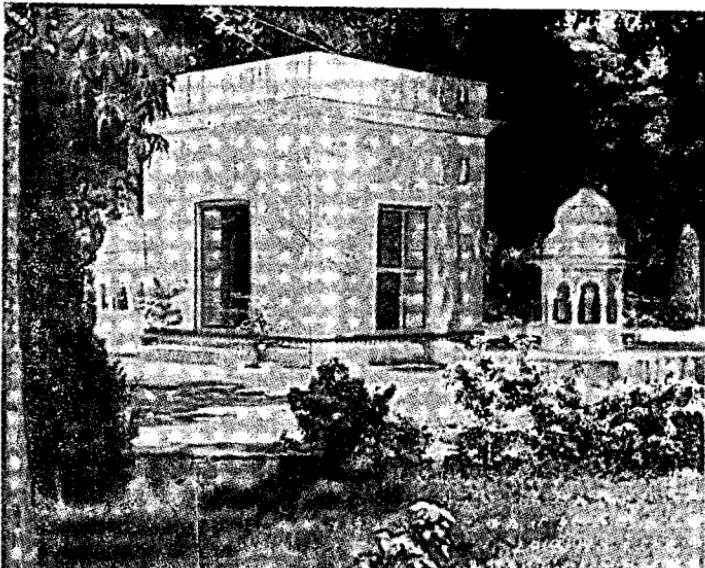


BABUJI MAHARAJ
1861-1949



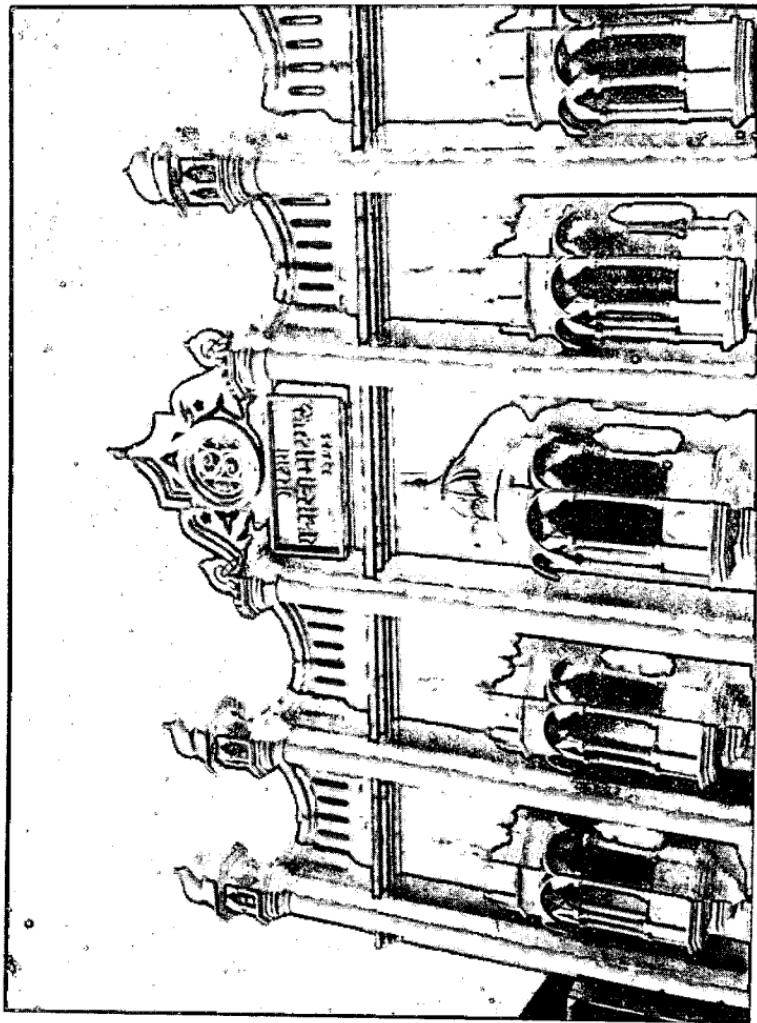
**Miniature model of the Holy Samadhi of
Soamiji Maharaj, Soami Bagh, Agra
(under construction) Paragraph 84**

**Radhaji Maharaj's Memorial, Radha Bagh
(Paragraph 88)**



Radha Bagh (Paragraphs 86-88)

Residential House of Soamiji Maharaj



Guru Dwara, Panni, Gali, Agra

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51. The Sadhus, referred to above, had renounced the world in search of Parmarth. On hearing of the glory of Radhasoami Saheb, they came in His august presence, received initiation and applied themselves to Abhyas. When they experienced some bliss in Abhyas and Satsang, they stayed permanently at Agra. More than a hundred Sadhus are still living in Radhasoami garden (Soami Bagh), which is at a distance of three miles from the city of Agra. Some Sadhus stay at the house of Soamiji Maharaj and that of Huzur Maharaj in the city. Some are in the Satsang of Pandit Ji Maharaj (Maharaj Saheb) at Allahabad. Besides Sadhus, there are householders who are engaged in Satsang and Abhyas.

52. Soamiji Maharaj denounced the worship of the Ganga and the Jamna, temples, idols, pilgrimage, fast and rituals and observances. He inculcated faith in the true Supreme Being alone

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and established the efficacy of the Surat Shabd Yoga. People, therefore, came to Him in batches, for holding discussion with and vanquishing Him. They used to start discussion with great vigour and zeal, but when Soamiji Maharaj gave discourse, they were silenced and over-awed. Some of them would stealthily slip away. But some were so much enraptured with the discourses that they began to attend Satsang daily. Many of them, who turned Parmarthis, received initiation in the Abhyas of Surat Shabd, performed its practices and were fully convinced of the superiority and efficacy of the Sant Mat, felt elated at their good fortune. Such was the effect of His Darshan and discourses that Sanskaris (fitted and deserving Jivas) were instantly attracted towards Him and adopted His Saran (protection). Worldly people, by coming before Him, also became Sanskaris. So

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immense was the effect of His Darshan and discourses that people generally believed that the lantern, fixed to His house, had some magical effect that whoever passed through that lane, under the lantern, began to sing His praises. Ignorant and misguided people, therefore, avoided that lane.

53. When Soamiji Maharaj was in Faridabad, the son of Radhaji Maharaj's nephew fell ill. He was about two or three years old. As he had been born when his parents were of advanced age, and as he was the only male child in the family, he was very dear to all. When his condition became serious, Radhaji Maharaj, at the instance of certain members of the family, pleaded to Soamiji Maharaj to save him by His grace and mercy. Soamiji Maharaj observed that the child was destined to live for a short period only, and that it was not proper and desirable to interfere with the ordainment of the

Creator. But He could, if Radhaji Maharaj desired, take out some portion from His life and add it to that of the child. Radhaji Maharaj did not agree to this. The child died after two days.

54. Sants extricate Their devotees from the meshes of Maya and raise their souls to higher regions. For this very object, They (Sants) make Their advent in the world. They never like to confer on them the objects of Maya in abundance. Only on certain occasions, They do so, just to enhance Parmarthi fervour. The Religion of Sants is the religion of lovers. It has been said :—

मजहबे आशिक जे मजहबहा जुदास्त ।
आशिकांरा मजहबो मिलत खुदास्त ॥

The religion of lovers is unique and distinct from all other religions. Their goal is the Supreme Being Himself.

55. Those who entertain a desire which is contrary to the Mauj

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(Pleasure) of the Beloved, cannot be regarded as lovers. Whatever be the Pleasure of the Beloved, must be accepted by a lover. In this world, too, people engender love and affection for each other to such an extent that they are spoken of as having one soul. Sants are the true lovers of the true Beloved. They are one with the true Lord. So, whatever be the Mauj (Pleasure) of the Lord, is also Their (Sants') Pleasure. Being, in essence, one with the Lord, there can be no difference between the two. They are in fact the Lord Himself. It has, therefore, been laid down as a *sine qua non* of a lover in the religion of Sants that he must conform to the Mauj. Soamiji Maharaj has said :

गुरु की मौज रहो तुम धार ।
गुरु की रक्षा सम्हालो यार ॥ १ ॥

Conform to the Mauj (Will) of the Guru. Comply with the Pleasure of the Guru, dear friend. (1)

गुरु जो करें सो हित कर जान ।
गुरु जो कहें सो चित धर मान ॥ २ ॥

Whatever the Guru does, consider it to be in your interest and whatever the Guru orders, follow it with care and attention. (2)

शुकर की करना समझ विचार ।
सुख दुख देंगे हिकमत धार ॥ ३ ॥

Adopt the attitude of gratefulness; pleasure and pain that He apportions to you are fraught with your good. (3)

ताड़ और मार करें सोइ प्यार ।
भोग सब इन्द्री रोग निहार ॥ ४ ॥

Admonition and chastisement are, in fact, marks of His affection ; look upon all the pleasures of the senses as disease. (4)

कहूं क्या दम दम शुकर गुजार ।
बिना उन और न करने हार ॥ ५ ॥

What else can I tell you ? You should be grateful to Him every moment.

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Except Him there is none who can do anything. (5)

दुखी चित से न हो दुख लार ।
सुखी होना नहीं सुख जार ॥ ६ ॥

Let not troubles afflict you, nor pleasures inebriate you. (6)

बिसारो मत उन्हें हर बार ।
दुख और सुख रहो उन धार ॥ ७ ॥

Do not forget Him at any time. Rely on Him amidst pleasure and pain. (7)

गुरु और शब्द यह दोऊ मीत ।
नहीं कोई और इन धर चोत ॥ ८ ॥

Guru and Shabd are the true friends. There is none else ; and keep them in your mind. (8)

यही सत पुरुष यही करतार ।
लगावें तोहि इक दिन पार ॥ ९ ॥

Guru is Sat Purush and the Creator, He would one day steer your ship across.

(9)

बिना उन कोई नहीं संसार ।
देशो मन सूरत उन पर वार ॥ १० ॥

Except Him there is none in this world;
sacrifice your mind and spirit at Him.
(10)

करें वह नित तेरी सार ।
तेरे तन मन के हैं रखवार ॥ ११ ॥

He always looks to your good ; He is
the protector of your mind and body.
(11)

शुकर कर राख हिरदे धार ।
मिटावें दुख सब ही ज्ञाइ ॥ १२ ॥

Enshrine Him in your heart gratefully ;
He would completely remove all your
troubles. (12)

करें क्या मन तेरा नाकार ।
नहीं तू छोड़ता विष धार ॥ १३ ॥

What can He do when your own mind
is so worthless ? You do not turn away
from the currents of venom (sensual
pleasures). (13)

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भोग में गिरे बारम्बार ।
न माने कहन उनकी सार ॥ १४ ॥

Again and again you fall a prey to
pleasures. You do not listen to His
beneficent advice. (14)

इसीसे मिले तुझको दंड ।
नहीं तू मानता मतिमंद ॥ १५ ॥

This is why you are penalized; even
then you do not listen, imprudent as
you are. (15)

सहो अब पड़े जैसी आय ।
करो फरयाद गुरु से जाय ॥ १६ ॥

Endure whatever befalls you now. Go
and pray to the Guru. (16)

पकड़ फिर उन्हीं को तू धाय ।
करेंगे वोही तेरी सहाय ॥ १७ ॥

Run and cling fast to Him; He alone
would help you. (17)

बिना उन और नहीं दरबार ।
रहो उन चरन में हुशियार ॥ १८ ॥

Besides His, there is no other door to knock at. Be alert. Carefully cling to His Feet. (18)

गुनह तुम किये दिन और रात ।
गुरु की कुछ न मानी बात ॥ १६ ॥

You have committed sins day and night; you did not act up to the advice of the Guru. (19)

इसीसे भोगते दुख घात ।
बचावेंगे वही फिर तात ॥ २० ॥

That is why you suffer pain and misery. It is He alone, who will rescue you. (20)

रहो राधास्वामी के तुम साथ ।
लगे फिर शब्द अगम तुम हाथ ॥ २१ ॥

Be with Radhasoami; then only will you gain access to the inaccessible Shabd. (21)

56. It should be borne in mind that the more deficient the love the lesser the ability to conform to Mauj. There is not the slightest doubt about the salvation of one who has complete

reliance on Mauj. Such a person cannot do without putting in spiritual endeavours. He trusts and relies on the Mauj or Pleasure of the Lord. He is absorbed in the love of the Lord, as has been said in the following Shabds (hymns) of Soamiji Maharaj :—

SHABD 1

दर्द दुखो में बिरहिन भारी ।

दर्शन की मोहिं प्यास करारी ॥ १ ॥

I am afflicted with severe pangs of separation from my Beloved. I yearn for His Darshan. (1)

दर्शन राधास्वामी छिन छिन चाहूं ।

बार बार उन पर बलि जाऊं ॥ २ ॥

I long for the Darshan of Radhasoami every moment. I sacrifice myself before Him again and again. (2)

वह तो ताड़ मार फटकारे ।

मै चरनन पर सीस चढ़ाऊं ॥ ३ ॥

He reproves, rebukes and admonishes me, and I place my head on His Holy Feet. (3)

निर्धन निर्बल क्रोधिन मानी ।

मैं गुन अपने अब पहिचानी ॥ ४ ॥

I am poor, infirm, wrathful, haughty and arrogant. I have now come to realize my defects and blemishes. (4)

स्वामी दीन दयाल हमारे ।

मो सी अधम को लीन उबारे ॥ ५ ॥

But my Lord is Din Dayal (Merciful to the humble). He emancipates even fallen and degraded ones like me. (5)

मैं जिद्दिन दम दम हठ करती ।

मौज हुक्म में चित नहीं धरती ॥ ६ ॥

I am obstinate, always having my own way, paying no attention to Mauj or ordainment. (6)

दया करो राधास्वामी प्यारे ।

श्रौंगुन बख्शो लेओ उबारे ॥ ७ ॥

O Beloved Radhasoami ! Have mercy. Forgive my sins and shortcomings, and grant me redemption. (7)

SHABD 2

कैसी करूं कसक उठी भारी ।

मेरी लगी गुरुं सँग यारी ॥ १ ॥

What to do ? Terrible anguish has overtaken me. I have developed intense attachment for the Guru. (1)

दम दम तड़पूँ छिन छिन तरसूँ ।
चढ़ रही मन में विरह खुमारी ॥ २ ॥

Every moment, I am restless and long for Him. My mind is filled with yearning. (2)

सुलगत जिगर फटत नित छाती ।
उठन लगी हिये से चिनगारी ॥ ३ ॥

My heart burns and is rent by the pain of separation all the time. A flame has been kindled in my heart. (3)

नैनन नीर बहत जस नदियाँ ।
डूब मरी माया मतवारी ॥ ४ ॥

Rivers of tears flow from the eyes.
Wanton Maya gets drowned therein.
(4)

ठंडी आह उठे पल पल में ।
छाय गई अब प्रीत करारी ॥ ५ ॥

I heave deep sighs every moment. I am now in a state of intense love. (5)

तोड़ी न टूटे छोड़ी न छूटे ।
काल करम पत्र हारी ॥ ६ ॥

Nothing can sever this bond of love
and no effort to give it up can succeed.
Kal and Karam have been trying in vain
to do so. (6)

सुरत निरत दोउ क्रासिद कीन्हे ।
बिथा लिखूं अब सारी ॥ ७ ॥

I have employed Surat and Nirat as my
messengers. I now write the tale of my
suffering and woe. (7)

पतियां भेजूं गुरु दरबारा ।
अब लो खबर हमारी ॥ ८ ॥

I despatch messages to the Court of my
guru, entreating Him to take care of
me. (8)

नगर उजाड़ देश सब सूना ।
तुम बिन जग अंधियारी ॥ ९ ॥

The city is desolate and the country is
all deserted. Without Thee, this world
is completely dark. (9)

कौन सुने और कौन सम्हारे ।
सब मोहिं दीन्ह निकारी ॥ १० ॥

Except Thee, who is there to hear my
lamentations and to take care of me ?
All have turned me out. (10)

बही जात नैया मँझधारा ।
तुम बिन कौन उबारी ॥ ११ ॥

The boat of my life is drifting in mid-
stream. Except Thee, who else will
save it ? (11)

खेवटिया क्यों देर लगाई ।
क्योंकर करूं पुकारी ॥ १२ ॥

O Boatman ! why so much delay ? How
should I pray ? (12)

मैं मरि जाऊं जिऊं अब कैसे ।
तुम मेरी सुध न सम्हारी ॥ १३ ॥

I will die. How shall I pull on now ?
For, Thou hast neglected me. (13)

डालो जान देअरो सरजीवन ।
मैं तुम पर बलिहारी ॥ १४ ॥

Infuse life and vitality in me. I lay
myself at Thy Feet. (14)

बचन सुनाओ दरश दिखाओ ।
हरो पीर मेरी सारी ॥ १५ ॥

Remove all of my distress by blessing
me with Thy discourse and Darshan.
(15)

राधास्वामी सुनो हमारी ।
मैं तुम्हरे आधारी ॥ १६ ॥

O Radhasoami ! Hear my prayer. I
entirely depend on Thee. (16)

SHABD 3

पिया बिन कैसे जिऊँ मैं प्यारी ।
मेरा तन मन जात फुकारी ॥ १ ॥

O my dear ? How can I live without my
Beloved ? My body and mind are being
consumed in the fire of separation. (1)

कोई संत मिलें अब भारी ।
जो पिया को मिलावें आरी ॥ २ ॥

May I find a Supreme Sant, who may
be pleased to unite me with my
Beloved. (2)

मैं चढ़ूँ गगन में सारी ।
दिन रात लगे मेरी तारी ॥ ३ ॥

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May I ascend to Gagan (Trikuti), and remain absorbed in devotion, day and night. (3)

मैं बिरहिन लगी कटारी ।
मैं घायल फिरुं उजाड़ी ॥ ४ ॥

I am a love-sick soul wounded by a dagger of yearning. Distracted and disconsolate I roam about hither and thither. (4)

सतगुरु श्रब करें सम्हारी ।
तब हिरदे घाव पुरारी ॥ ५ ॥

May Sat Guru be pleased to look after me now, so that the wound of my heart may be healed up. (5)

मोहिं नाम देहिं निज सारी ।
यह मरहम नित्त लगा री ॥ ६ ॥

May He bless me with the true and real Nam ! May I daily apply this balm (of Nam) to my wound ! (6)

राधास्वामी करें दवा री ।
मैं उन पै जाऊं बलिहारी ॥ ७ ॥

May Radhasoami Himself treat me ! I offer myself as sacrifice to Him. (7)

SHABD 4

दर्द दुखी जियरा नित तरसे ।
तन मन में पीर घनेरी ॥ १ ॥

Broken with grief, my heart cries all the time.
My body and mind ache with intense pain of separation from my Beloved. (1)

कोई सतगुरु संत दया कर हेरें ।
तो मिटे बिथा घट मेरी ॥ २ ॥

If Sant Sat Guru, in His grace and mercy, casts a benign look at me, then, of course, would my distress be removed. (2)

मैं अति दीन अनाथ अचेती ।
उन बिन को मोहिं गहे री ॥ ३ ॥

I am extremely humble, helpless and ignorant. Except the Sat Guru, who else can support me ? (3)

क्या क्या कहूं काल जस कसियां ।
फँसियां आन अँधेरी ॥ ४ ॥

How can I describe the tight grip in which Kal has held me ? I have been entrapped in the dungeon of darkness. (4)

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मन की बात मनहि पुनि जाने ।
मुख से क्यों कहत बने री ॥ ५ ॥

What is in the mind, the mind alone
doth know. How can it be described
by the tongue ? (5)

अंतर जामी बैद मिले जब ।
तब दुख दूर टरे री ॥ ६ ॥

Only when I meet the all-knowing
physician, will my suffering come to an
end. (6)

आपही आप रोग मेरा बूझें ।
आप ही दें कुछ दवा भली री ॥ ७ ॥

He would Himself diagnose my malady
and administer some suitable medicine.

(7)

मैं तो अजान निपट कर सूढ़ा ।
भूला गैल गली री ॥ ८ ॥

I am utterly ignorant and foolish. I
have lost my way and wander hither
and thither. (8)

तुम दयाल कस ढील करोगे ।
जलदी से अब करम टले री ॥ ९ ॥



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O Thou Merciful ! How wouldest Thou neglect and delay ? May my Karams be eradicated soon ! (9)

सतसँग सार न बूझे चंचल ।
ठहरत नहीं छिन एक पली री ॥ १० ॥

My unsteady and fickle mind does not understand the value of Satsang. It does not remain steady and still even for a moment. (10)

राधास्वामी अचरज धामी ।
आन मिले सब पीर हरी री ॥ ११ ॥

Radhasoami, the Lord of the August Abode, came to me. And my suffering was all gone. (11)

SHABD (HYMN) BY HUZUR MAHARAJ

मन तू कर ले हिये धर प्यार ।
राधास्वामी नाम का आधार ॥ टेक ॥

राधास्वामी नाम है अगम अपारा ।
जो सुमिरे तिस लेहि उबारा ॥

सुन घट में अनहृद ज्ञनकार ॥ १ ॥

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O my mind ! engender love and make
 Radhasoami Nam thy prop and support.
 Radhasoami Nam is Agam (inaccessible)
 and Apar (infinite), and It redeems him
 who performs Its Sumiran. Hear the
 reverberations of An-had within. (1)

राधास्वामी धाम है ऊँच से ऊँचा ।
 संत बिना कोई जहां न पहुंचा ॥
 दरस किया जाय कुल करतार ॥ २ ॥

Radhasoami Dham is the highest of all.
 None but Sants reached there. There,
 one gets Darshan of the Supreme
 Creator. (2)

राधास्वामी नाम की महिमा भारी ।
 शेष महेश कहत सब हारी ॥
 लीला अपर अपार ॥ ३ ॥

Great is the glory and eminence of
 Radhasoami Nam. Shesh¹ and Mahesh²
 fail to describe it. Its glory is limitless
 and boundless. (3)

राधास्वामी परम पुरुष जग आये ।
 हंस जीव सब लिये मुक्ताये ॥
 और जीवन पर बीजा डार ॥ ४ ॥

1. Name of a thousand-headed serpent 2. Shiva

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Param Purush Radhasoami came to this world and redeemed all Hans Jivas. As regards others, He sowed the seed of spirituality in them. (4)

नाम की महिमा बहु बिधि गाई ।
मुक्ती की यही जुगत बताई ॥
सुमिरो राधास्वामी बारम्बार ॥ ५ ॥

He sang the praise of Nam in various ways and described IT as the sole means for attaining salvation. Hence perform Sumiran of Radhasoami Nam repeatedly. (5)

राधास्वामी नाम का भेद सुनाया ।
सुरत शब्द मारग दरसाया ॥
धुन सँग सुरत चढ़ाओ पार ॥ ६ ॥

He revealed the secrets of Radhasoami Nam and explained the modes of performing Surat Shabd Yoga. Take your Surat beyond by listening to Dhun (Sound). (6)

धुनग्रात्मक जो राधास्वामी नामा ।
तिस महिमा कस करूं बखाना ॥
जो सुने सोई जाय निज घरबार ॥ ७ ॥

How can I describe the glory and eminence of Dhwanyatmak Nam, RADHASOAMI? Whosoever listens to IT shall repair to Nij Gharbar (Radhasoami Dham). (7)

57. In Sant Mat, it has been clearly explained that pilgrimage, fast, idol worship, and bathing in the Ganga, the Yamuna and other rivers cannot lead to the salvation of a Jiva. These activities were introduced by professionists for their livelihood; they keep him away from the true Supreme Being. As the denouncement of these activities interferes with the earnings of these professionists, they naturally speak ill of Sants. Sants uphold only the Supreme Being, the service of the Guru and the efficacy of Name. They generate in the heart of man love and faith for Them. They create indifference

towards the objects of the world. Hence Parmarthis completely lose faith in the activities and observances prevalent in the world. This, obviously, affects the offerings made to the calumniators. So, they speak ill of Sants. The religion of Sants is a religion of pure love. This love is cultivated and enhanced in the company of the Chaitanya Purush, viz. the Guru. A true lover alone knows the bliss of this love. How can one, devoid of love for the true Guru and Supreme Being, understand what it is ? How can the worldly realize the eminence and bliss of love for the formless and invisible Supreme Being ? As they have no idea at all of the inner condition of devotees, they would naturally deride their ways and behaviour. Sant Mat obliterates the world, and puts the Lord in the mind of Jivas; whereas, the worldly people do just the reverse of it. Hence there can be no meeting ground

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between the two. Worldly people would always calumniate Sants.

58. Of the many devotees of Soamiji Maharaj, mention is being made here of some of them. They performed His Sewa with great love and faith, attended His Satsang regularly and thereby effected their salvation; and they were recipients of His special grace. One of them is this slave, whom Soamiji Maharaj called Partapa. Being His youngest brother, he is also known as Chachaji (uncle). From the age of ten or twelve, he had all along been at the Holy Feet of Soamiji Maharaj. Soamiji Maharaj Himself brought him up and helped him in all matters, both spiritual and temporal. Soamiji Maharaj educated him and got him married. Soamiji Maharaj conferred on him the gift of Parmarth and His Daya (mercy and grace). From the time his senses and understanding developed, this slave began to treat Soamiji Maharaj

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as his Guru. Since then, by His grace and mercy, he had been firm in his service and obedience to Soamiji Maharaj. He did what Soamiji Maharaj was pleased to order in His Mauj. This slave hardly paid any attention to his wife and children. His wife conveyed her prayers to Soamiji Maharaj through Radhaji Maharaj, and did as was ordered. Thus, this slave succeeded in making her obey Radhaji Maharaj and Soamiji Maharaj with devotion. This most insignificant slave was truly dependent on Soamiji Maharaj and desired nothing but His Darshan. Whenever he returned home, he would first of all have His Darshan. Then would he feel peace, otherwise, nothing would please him. So deeply was he attached to the Holy Feet, that Soamiji Maharaj was once pleased to observe that He could trust Partapa at all times, who would always be with Him. In fact, this slave had no love for

anyone else as he had for Soamiji Maharaj.

59. Once on a Basant Panchmi day, Soamiji Maharaj happened to go, at about eight or nine in the morning, to Mauj Prakash Dharamshala, in Maithan. There, He recited a few hymns from *Granth Saheb* and delivered discourses in elucidation thereof. The flow and eloquence of His discourses made a deep impression on this insignificant slave. From that very day, he began to have a liking for Parmarth and complete faith in and love for Soamiji Maharaj. He felt detached from the world and his mind was inclined to Parmarth. The condition of his mind and spirit was changed. The omnipotence of Soamiji Maharaj was fully implanted in his heart, so that he could not be at ease till he had His Darshan. He began to take pleasure in obeying and carrying out the orders of Soamiji Maharaj, and he was fully convinced that He was a Param Sant.

60. Now a brief account is given of Rai Salig Ram Saheb Bahadur, Huzur Maharaj, who was the chief and most beloved disciple of Radhasoami Saheb. Once this slave (Partap Singh) happened to go to Meerut on tour with Dr. Paton, the then Post Master General of the North Western Provinces, Punjab, Oudh, Central India, Rajputana and Central Provinces. Mr. Paton stayed there for over a month. This slave, with two other colleagues, was putting up in the premises of Meerut Post Office. The Post Master General happened to call there Rai Salig Ram Saheb, who was, at that time, the head assistant in the office of the Post Master General. He also stayed in an adjoining room. There was only a wall in between. This slave used to recite hymns from *Sukhmaniji*, in the corridor outside his room, as Soamiji Maharaj had not composed any book by that time. Rai Salig Ram Saheb used to listen attentively. After the recitation,

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this slave used to retire to another part of the premises where there was a small garden with some big trees. In that secluded place, he used to perform Sumiran and Bhajan, known as the Surat Shabd Yoga. He used to return from there after an hour or so, when meal was ready. After meals, he used to go to office at about 10 O'clock. Having observed this for a few days, Rai Salig Ram Saheb enquired of the servant of this slave what Partap Singh used to do in the seclusion of the garden. The servant replied that he did not know it well, but perhaps his master was performing some Abhyas (spiritual practices). One day, at about 8 or 9 in the night, when all were sitting on beds, Rai Salig Ram Saheb enquired about these spiritual practices. This slave briefly related everything and spoke about the glory and eminence of Soamiji Maharaj, and His grace and mercy. Hearing that, Rai Salig Ram Saheb expressed a keen

desire to see Soamiji Maharaj. It was agreed that when this slave went back to Agra, he would submit an account of the conversation to Soamiji Maharaj and solicit His permission to call Rai Salig Ram Saheb for an interview. Accordingly, on return to Agra, this slave spoke to Soamiji Maharaj. Soamiji Maharaj enquired about yearning and longing of Rai Salig Ram Saheb, and accorded His permission. A Sunday was fixed for the interview. Rai Salig Ram Saheb came in the morning. Soamiji Maharaj, on being informed, called him and cordially seated him in the same room where He used to perform Abhyas, and which is inside another room. Rai Salig Ram Saheb related all about himself and asked several questions on Parmarth (religion), to which he received very satisfactory answers. This first audience lasted for nearly five hours. On coming out, Rai Salig Ram Saheb told this slave

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that he had found the One whom he had been seeking. He added that since his very boyhood he had been praying, "O my Lord ! meet me Thyself". His prayer had been granted, he had met the Supreme Being Himself. He returned home highly exhilarated. For some time, Rai Salig Ram Saheb used to go to Soamiji Maharaj every Sunday, then twice or thrice a week, and ultimately he got permission to visit Him daily.

61. The spiritual instinct of Huzur Maharaj was manifest even in his childhood. According to the custom prevalent in his community, it was necessary to receive initiation before marriage from the family guru. A boy was initiated, when he was eight or nine years old, by the Gosain (priest) of Mathura Bindraban. When Huzur Maharaj was asked to receive initiation he put some intricate questions to the Gosain even at that early age. When

he did not get satisfactory answers from him, Huzur Maharaj refused to receive initiation from him. But when he was pressed to do so, he agreed on the condition that whenever he found out an adept, he would be free to accept Him as his Guru.

62. After Rai Salig Ram Saheb came to the Holy Feet of Soamiji Maharaj and developed faith in Him, he went to the said Gosain, his family guru, and spoke to him about the efficacy of the Surat Shabd Yoga, and the eminence of Soamiji Maharaj. He asked the Gosain either to help him in the performance of Surat Shabd Yoga or to permit him to adopt Soamiji Maharaj as his Guru. He also told him that he, too, should adopt Him as his Guru, and have his salvation worked out. The Gosain attended the Satsang of Soamiji Maharaj occasionally in the company of Huzur Maharaj, and derived spiritual benefit. When Rai Salig Ram

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Saheb was fully satisfied, he received initiation from Soamiji Maharaj and began to perform Abhyas and Sewa (service) with great devotion.

63. Huzur Maharaj attended the Satsang of Soamiji Maharaj, and performed Sewa of the highest order with his body, mind and riches for about twenty years. People were amazed to see this. Hundreds took lesson from his example and began to follow the ways of devotion shown by him. For many years, Huzur Maharaj brought water on his shoulders for Soamiji Maharaj's use, from a well situated outside the city. For this, he had to go about a mile each way. He did not mind walking bare-footed on hot stones at noon in May and June. He used to bring flour for Soamiji Maharaj's bread. He cut twigs from trees to be used as tooth-brush by Him. He dug out earth for Soamiji Maharaj's use. He performed all sorts

of Sewa (service), high and low, and felt highly elated.

64. Radhasoami Dayal showered His unbounded grace in all the affairs of Rai Salig Ram Saheb, whether temporal or spiritual. From the time he came to the Holy Feet of Soamiji Maharaj, he made very rapid progress in his official position. After the departure of Soamiji Maharaj, he rose to the position of the Post Master General. During the life time of Soamiji Maharaj, he did not accept that post in the province of Oudh, because he did not like to leave Satsang, and go out of Agra even on promotion. His salary rose to over one thousand rupees. In the beginning, he had so much work that he was busy from early morning till ten or eleven in the night. But later on, when, by the grace of Soamiji Maharaj, he was promoted as Superintendent, Post Offices, he had so little work that he could finish it in

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two or three hours. He gave employment to many persons and secured means of livelihood for thousands of the poor and needy. When Soamiji Maharaj delivered discourses, Rai Salig Ram Saheb's eyes were riveted on His Darshan. In fact, at all other times, his eyes were fixed on His Darshan and he was over-joyed to hear His discourses; he was completely enamoured of Soamiji Maharaj's Darshan and was firmly resolute in his faith.

65. Huzur Maharaj would never miss attendance on Soamiji Maharaj. Even while attending on Soamiji Maharaj for about fifteen hours every day, he was extremely eager for Darshan. As soon as he would come in His presence, he would feel at ease and imbibe the nectar of His discourses. He had developed true yearning, longing and love for the Holy Feet of Soamiji Maharaj. He was, in fact, singular in

his devotion to Soamiji Maharaj. Soamiji Maharaj too showered on him grace and mercy befitting his service and devotion, so much so, that He bestowed on him bliss of the Region of Sants.

पारस में और संत में, बड़ो अंतरो जान ।
वह लोहा कंचन करे, वह करलें आप समान ॥

Know there is great difference between Paras and a Sant. The former converts iron (a base metal) into gold; whereas the latter makes a Jiva like Himself.

66. Soamiji Maharaj had ordained that, in future, Satsang would spread far and wide. This exactly happened in the time of Huzur Maharaj. On his retirement from Government service, when Huzur Maharaj held Satsang at Agra, thousands of people received initiation into Radhasoami Faith. They flocked from every part of India, viz., Bengal, Punjab, Sindh, Deccan, Rajputana, Bombay, Central India, etc.,

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and received spiritual benefit. In reply to one of Huzur Maharaj's letters, Soamiji Maharaj had written, "A vast ocean of nectar is being filled for you, which you will drink and freely distribute to others." And Huzur Maharaj really did so. Huzur Maharaj presided over the Satsang for about eleven years, when it gained momentum and wide popularity. At present, by the grace of Radhasoami Dayal, Satsang is held in various towns and cities. Main Satsangs are held at Agra and Allahabad, where Satsangis come from distant places. The glory and eminence of Radhasoami Dayal is thus spreading far and wide. Satsangs are held regularly at the Holy Samadhs of Soamiji Maharaj and Huzur Maharaj every day under the supervision of this slave (Chachaji) and Lalaji Saheb, the son of Huzur Maharaj. At Allahabad, the Satsang is held under the presidency of Pandit Ji Maharaj (Maharaj Saheb).

67. Huzur Maharaj spent the whole of his income in the service of Soamiji Maharaj. Whenever he had a craving for performing His Arti and offering Him dresses, he would do so, even by borrowing money from any quarter.

68. When Rai Salig Ram Saheb started taking Soamiji Maharaj's Prashad openly, members of his caste raised a great hue and cry, and wanted to ex-communicate him. By the Mauj of Soamiji Maharaj, it so happened that the son of one of the sponsors of this move was caught with a sweeper girl in the morning of the day on which the meeting was to be held. This incident became known to the whole community. It shattered their pride to such an extent that, not to speak of ex-communication, none dared even whisper against Huzur Maharaj.

69. Short sketches of some female disciples of Soamiji Maharaj who attained a high stage of love are

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given below. In the evening, Soamiji Maharaj used to come out for Satsang from the room in which He performed Abhyas. Some males and females of the locality used to attend the Satsang. Among them were Khilloji and Shibboji. They were highly spiritual-minded and used to come together. On attending Satsang and hearing discourses for some time, Shibboji's love was enhanced to such an extent that she could not be at ease even for a moment, without the Darshan of Soamiji Maharaj. With great fervour and zeal, she used to prepare delicious dishes, mattresses, costly dresses, etc., for Soamiji Maharaj. Her love developed to such a great extent that she became oblivious even of her body.

70. Once yearning for the Darshan of Soamiji Maharaj so over-powered Shibboji that she came stark naked running through the market from her house in Maithan to Soamiji Maharaj.

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When her younger sister Bukkiji asked why she came in a manner that might bring bad name on the family, she replied that she saw nobody except Soamiji Maharaj on the way. One day, while sitting at some distance from Soamiji Maharaj, she, all of a sudden, began to cry. When asked why she did so, she said that she was not getting Soamiji Maharaj's Darshan. When she was told that Soamiji Maharaj was sitting just before her, she said that she was not getting the internal Darshan which she used to have two - three days back. Soamiji Maharaj asked her to apply herself with zeal to the performance of Bhajan, and added that then she would get that Darshan. Thereafter, she began to have internal Darshan. Shibboji used to perform Bhajan from mid-night till dawn and, in the after-noon, till dusk. In all, she devoted ten to twelve hours a day to Bhajan. For hours together

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she sought explanations and instructions from Rai Salig Ram Saheb (Huzur Maharaj).

71. Now a brief account of Bukkiji, the younger sister of Shibboji. She came to Soamiji Maharaj's Feet sometime afterwards. When she attended Satsang for a couple of days and fully understood the discourses, love was engendered in her heart. When Soamiji Maharaj delivered discourses or explained sacred texts, Bukkiji's eyes would become red and tears would flow. For hours together she would be under the spell of these discourses. When Soamiji Maharaj smoked Huqqa (hubble bubble) or sat down withdrawn, or read out scriptures, Bukkiji would suck His toes for hours and enjoy the nectar of His Feet. She said that she relished it like mother's milk. She would not, therefore, leave it even if anyone wanted to bow and place his forehead

on It. Others had, therefore, to touch the other Foot of Soamiji Maharaj. Bukkiji performed Bhajan for eight or nine hours every day. Soamiji Maharaj's Darshan was her life and sustenance. She had access to higher regions. After the departure of Soamiji Maharaj, she remained unconscious for about a month and a half, during which period she would not even ease herself. For days together, her Surat was all along in the Holy Feet of Soamiji Maharaj. It was feared that she would die shortly. But then she got the Darshan of Soamiji Maharaj who told her to go on performing her Sewa and devotion as before. From that day, Bukkiji started cooking food, making bed and preparing Huqqa for Soamiji Maharaj every day as before. Soamiji Maharaj would appear to her in Dhyan and accept all her Sewa as He did when in physical body. Soamiji Maharaj granted her Darshan till her

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last moment and she used to converse with Him in Abhyas. People very often used to secure Soamiji Maharaj's orders through her. This slave, too, when overwhelmed with difficulties, used to get instructions through her. It was also the Mauj of Huzur Maharaj to get Soamiji Maharaj's instructions through her on three or four occasions.

72. At the time of her death, somebody expressed sorrow. She then uttered the following verse :—

हम नहीं मरें, मरे संसारा ।
हमको मिला जिलावनहारा ॥

It is the worldly people who die. For me, there is no death; for, I have got Him who is the giver of life.

She laughed and clapped her hands, and then left her mortal coils.

73. Bukkiji and Vishnoji were in constant attendance upon Soamiji Maharaj. Vishnoji was in charge of the kitchen. Even when Soamiji Maharaj

went out of the city without prior notice, she would follow Him there and instantly prepare Bhog (food) for Him. For this purpose she would always keep provisions in a small bag. She also supervised charities and alms-giving. She had complete reliance on the grace and mercy of Soamiji Maharaj. She was very much favoured by Soamiji Maharaj and Huzur Maharaj.

74. In the year 1877 A.D., there was a great famine due to failure of rains. Many people of the village "Sab Sukha" came to Soamiji Maharaj and related their woes. They prayed for rain, for, otherwise, they said, their cattle would die of starvation. Soamiji Maharaj kept mum. But Vishnoji said to them that rain would fall the next day, and asked them to go away. When they had gone, Soamiji Maharaj said to Vishnoji that there was no ordinance for rain. She ought not to have forecast rain without His

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permission. She submitted "O Soamiji Maharaj! As I have given word, it must now rain." Soamiji Maharaj asked all those present to sit down on the nearby platform and go on repeating RADHASOAMI RADHASOAMI. Bukkiji, Vishnoji, Shibboji and other Sadhus and Satsangis started repeating RADHASOAMI Nam in chorus. After some time, there was a little rain. Soamiji Maharaj cautioned Vishnoji against such utterances in future. He said that it was only for her sake that it had rained, otherwise, the Supreme Being had ordained that there would be no rain.

75. Bukkiji's younger brother, Kanhaiya Bhai by name, was also a great devotee, having the status of a Sadh. Day and night he was absorbed in Bhajan. He helped the poor and needy. He had control over all his five senses (passion, anger, avarice, attachment and ego). He had severed

his connections with the world and his relatives, and spent the remaining part of his life at the Holy Feet of Soamiji Maharaj.

76. Lala Jeewan Lal was one of the special devotees of Soamiji Maharaj. His father had brought him to Soamiji Maharaj with the object of securing for him some job through Huzur Maharaj. With this end in view, Lala Jeewan Lal daily attended Satsang and heard discourses of Soamiji Maharaj. He was so much impressed with Darshan and Bachans that he grew completely indifferent towards the world, his father, son, wife and other relatives, and stopped visiting his home. He lived in Satsang and dedicated his life to the Sewa of Soamiji Maharaj. He supervised construction work in Soami Bagh and Radha Bagh with great diligence. Twice a day he would come from Soami Bagh to the city for having Darshan of Soamiji Maharaj. For about

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twenty years he remained in constant attendance on Soamiji Maharaj. After the departure of Soamiji Maharaj, he continued his Sewa at the Holy Feet of Huzur Maharaj. He dedicated all he had to Parmarth.

77. There lived a Sadhu, Anand-giri, in Agra. He became envious of the grandeur of Soamiji Maharaj. With a view to creating disturbance in His Satsang, he befriended Chaubey Sudarshan Das, the Deputy Superintendent of Police, and persuaded him to stop people from paying visits to Soamiji Maharaj. The Police officer came to Soamiji Maharaj and requested Him to stop people from gathering at His place. Soamiji Maharaj replied that He would not forbid anybody, but the Police officer was free to take any steps he liked. The Deputy Superintendent posted a constable at Soamiji Maharaj's house, with the instructions not to allow

anybody to enter His house. There were Satsangis and Satsangins who would not take even a morsel of food without first having Darshan and receiving Charnamrit and Prashad. For a day or two, they took nothing, and grew restless and impatient. Thereafter, they started moving secretly from roof to roof, and thus came for Darshan, Charnamrit and Prashad. This went on for some time. By the Mauj of Soamiji Maharaj, it so happened that the said Deputy Superintendent of Police was involved in a law suit. He had to remove the constable from Soamiji Maharaj's house. Satsang then went on as before. As regards Sadhu Anand-giri, he had to leave Agra for good, for he committed such an immoral act that people turned away from him.

78. When Soamiji Maharaj's Satsang began to flourish, the members of His caste and community began to raise a

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hue and cry and wanted to put obstacles. Once they held a meeting and decided to ex-communicate the family of Soamiji Maharaj. No stone was left unturned to execute the decision. They created all sorts of troubles for a number of years. But all their attempts failed, because many of the members of the caste and community, males as well as females, who were alive to their spiritual welfare, used to attend Soamiji Maharaj's Satsang. Still, people carried on their opposition for a number of years. When they could not do anything, and, on the other hand, their miseries and sufferings multiplied, particularly on occasions like marriages, deaths, etc., they all lost courage. Ultimately, it was proposed by them that a joint discussion of all the members of the community and Soamiji Maharaj should be held over the desirability or otherwise of women

going to Satsang. Accordingly, important persons of the community and some Brahmans assembled at the house of Lala Nihal Chand on the fixed day at 10 A.M. They wanted Soamiji Maharaj to go there. But Soamiji Maharaj ordered this slave, Pratap Singh, to represent Him. As, however, he felt diffident to face alone so much opposition, Soamiji Maharaj told him not to fear at all and that He Himself would take care of the whole affair. These words of Soamiji Maharaj gave him much courage and strength. The discussion continued for about two hours. But on getting satisfactory answers from this slave, they were all silenced. When a few were thus silenced, others kept mum and dared not open their mouths. At the end, Lala Jagan Nath Prashad and Lala Hardwar Nath, who were disciples of Soamiji Maharaj, whispered in the ears of some of the people assembled there,

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to speak. But none dared utter a word. In the end, they all admitted that Soamiji Maharaj was really a great Sant, and people, by calumniating Him, were unnecessarily adding to their sins.

79. One after-noon Soamiji Maharaj, with many Sadhus, Satsangis and Satsangins, had gone to nearby fields and forests. They expressed their wish that Soamiji Maharaj be pleased to ride an elephant, while they would walk in a procession, singing and dancing. Soamiji Maharaj said that He had no occasion to ride an elephant. While this conversation was going on, an elephant with the Mahout (driver) came in view. Soamiji Maharaj rode the elephant for a while, and rewarded the driver.

80. A new house was being constructed specially for the purpose of Satsang. A Neem (margosa) tree had to be felled down for erecting a

wall. But on sentimental grounds, people would not agree to cut down a green tree. The difficulty was referred to Soamiji Maharaj. He said that He would go to the spot. Next day He went there and placed flowers and garlands on the tree. By Mauj, the Neem tree began to wither away and, in a few days, it was completely dried up. It was then uprooted.

81. Once Sudarshan Singh (Chachaji's youngest son) expressed his wish to go to England for higher education, so that on his return, he could secure a good job. He met a number of European officials through Mathura Das Tehsildar (Revenue Officer) of Agra to find out the cost of living and education and other matters. As Europeans were very much pleased with anyone who wanted to go to England, they gave him much encouragement. When this was brought to the notice of Soamiji Maharaj, He sent for Sudarshan Singh and said,

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"The idea with which you wish to go to England, i.e., progress and advancement in life, will be fulfilled if you remain here. Be assured of this." On this, Sudarshan Singh gave up this idea. Further, Soamiji Maharaj said, "Your worldly as well as spiritual welfare will be fully sustained if you remain here. You will receive grace in both." From the very beginning, when he was a young lad, Sudarshan Singh was inclined towards religion. When he was studying at Allahabad, he used to write a diary, giving an account of his feelings. He used to send his diary to Soamiji Maharaj and complied with His orders. Once, when his diary was being read over to Soamiji Maharaj, He was very much pleased, and observed, "This child will receive special grace."

82. Some soldiers of regiment No. 24 had developed intense love for the Holy Feet of Soamiji Maharaj. They could

not do without His Darshan. Often they would come for His Satsang without taking leave from the officer. But, by Mauj, they were never marked absent. The officer calling the roll would forget to call their names.

83. Soamiji Maharaj had His residence in the city. On account of charities and alms-giving, His house was all the time infested by beggars and mendicants whose number kept on increasing. This caused much inconvenience and disturbance in Satsang. It was proposed to shift to some place on the outskirts of the city. Side by side, it was also His Mauj or pleasure to have a garden laid out. Soamiji Maharaj used to go to various places in a palanquin which Sadhus carried on their shoulders. He approved a site, about three miles away from the city. There, he laid the foundation of a Bagh (garden), performed Bhajan and held Satsang.

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84. One morning Soamiji Maharaj was taking a walk in the garden with three or four Sadhus. One of the Sadhus, named Chetan Das, pointing towards a piece of elevated land in the centre, said that a Kothi (mansion, house) be built there for Soamiji Maharaj, for which it was very suitable. Huzur Din Dayal Param Purush Puran Dhani Soamiji Maharaj observed that a Guru-dwara would stand there. All kept quiet ; nobody could understand the significance of the utterance. But when, after His departure, His Samadhi was constructed at that spot, it became clear that by "Guru-dwara", Soamiji Maharaj had meant His Samadhi. Besides Samadhi, there are, in the Bagh (garden), other buildings, such as, Bhajan-ghar (House of Devotion), Satsang-ghar (Satsang Hall), Bhandar-ghar (kitchen) and rooms for Sadhus. Many of these had already been built during the time of Soamiji Maharaj.

85. About forty Sadhus then lived in Soami Bagh. Arrangements existed for their feeding and clothing. Some Sadhus still live there and there are necessary arrangements for them. They are engaged in Bhajan and Satsang.

86. Hans Das, one of the Sadhus living in Soami Bagh, had a fancy for strolling in forests and living in seclusion. He would often go towards the Yamuna river. Once he spotted a well which was surrounded by reeds and wild grass. He took Soamiji Maharaj there for a walk, and showed Him the well, and expressed his desire to live there. The well was in a dilapidated condition and full of rubbish. Hans Das prayed to Soamiji Maharaj that if it be His Mauj, water would come up. Soamiji Maharaj said nothing. After eight or nine months, Soamiji Maharaj, while distributing Laddus (sweet balls) to Sadhus, called Hans Das and enquired of him what

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he had done for the improvement of Radha Bagh. Hans Das said that he had no knowledge about this Radha Bagh. At that, Soamiji Maharaj observed that Radha Bagh would be laid at the place where he had shown Him the well. He ordered Hans Das to go and put up there. In two or three days, he made necessary repairs to the well, and found that there was water about the height of a man.

About that time a famine broke out. People disbanded their cattle for acute scarcity of water. Hans Das then took upon himself the Sewa of providing water for men and cattle. He used to draw water from the well and fill the trough from which about three hundred cattle drank water every day. Later on, a garden came up at that place (Radha Bagh).

87. This site was sandy and barren. Except a few wild and thorny bushes, no plant or tree could be seen for miles

around. A moneyed man had tried to lay out a garden there and spent a lot of money, but all in vain.

88. People said to Soamiji Maharaj that the land was not suitable for growing trees. But Soamiji Maharaj was pleased to observe that Radha Bagh would stand on that very site. Occasionally, Soamiji Maharaj visited Radha Bagh in a palanquin. Sadhus and Satsangis worked there, and a big garden appeared at that barren plot of land. It is known as Radha Bagh. It is about a mile from Soami Bagh on the main road. A part of Radhaji Maharaj's ashes is kept in a Samadh (Memorial) there.

89. When houses were being constructed in Soami Bagh, Soamiji Maharaj was once pleased to observe in the midst of all Sadhus and Satsangis present that He wished to have there big fire-places with big cauldrons for

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frying Mal-pua, Puri and Kachauri, and preparing sweets, so that the people of the nearby villages could be fed generously. That holy command is still being followed.

90. Janki Prashad, a Satsangi of Allahabad, was a great devotee. He used to have Darshan of Soamiji Maharaj in Abhyas with His eyes open. But since about a year before His departure, he got Darshan with His eyes closed. Janki Prashad requested Sudarshan Singh to enquire from Huzur Maharaj the reason for this phenomenon. Huzur Maharaj advised Sudarshan Singh to refer it directly to Soamiji Maharaj. Later, Janki Prashad informed Sudarshan Singh that he had enquired from Soamiji Maharaj, on the night preceding the day of His departure, and was told that it foreboded His departure.

91. Soamiji Maharaj had spoken to

Huzur Maharaj about His departure about two years before-hand. Huzur Maharaj repeatedly prayed to Soamiji Maharaj for the suspension of that Mauj. Huzur Maharaj's prayer was then granted. When again He told Huzur Maharaj that He would depart after five days, Huzur Maharaj was very much grieved. He prayed to Soamiji Maharaj that if He were pleased to alter His Mauj for departure, the entire humanity would be benefited immensely. Soamiji Maharaj replied that His body had grown weak, and it was not desirable to keep it on. Thereupon, Huzur Maharaj prayed Him to be gracious enough to prolong His stay at least for some time more. He agreed to remain for fifteen days. At the same time, He charged Huzur Maharaj not to put forward such a request in future, for He did not like to refuse his prayer, and at the same time, it was no longer desirable to keep

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His body. After fifteen days, Soamiji Maharaj departed from this world.

92. Bukkiji used to see Soamiji Maharaj in physical body after His departure. Once at about six o'clock in the morning, she prayed to Soamiji Maharaj to shower Daya (mercy) on Sadhus. Soamiji Maharaj replied that none was deserving of Daya. All the Sadhus, in Soami Bagh, were sleeping, only Bimal Das and Dayal Das were performing Bhajan. How could sleeping persons be the recipients of Daya ? When Bhara Singh and Parmanand Sadhus came to Panni Gali in the evening with pitchers of water from Soami Bagh, Bukkiji enquired of Bhara Singh who amongst the Sadhus were engaged in Bhajan at six o'clock in the morning. He replied that he did not know as he himself was sleeping at that time. Bukkiji told him that, on her praying for showering Daya on Sadhus, Soamiji Maharaj had told

her that none of the Sadhus except Bimal Das and Dayal Das were engaged in Bhajan at that time. All were asleep in their beds. How could Daya be showered on them ? In the evening Satsang, enquiries were made. San-mukh Das (the senior officer of the Sadhus) said that he was performing Bhajan at seven o'clock (and not at six). Others also replied that they had performed Bhajan at other times. Only two Sadhus, referred to above, were engaged in Bhajan at six o'clock.

93. Once a Pandit (a learned man) of Kashi came to Agra for holding discussion with Soamiji Maharaj on religion. The discussion lasted for seven days and nights, with only short intervals for attending to calls of nature. All aspects of religion were discussed. At last, Soamiji Maharaj ordered that hymns be recited from the *Granth Saheb* and asked Pandit to elucidate them. But the Pandit requested Soamiji Maharaj

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to do so. The Pandit was wonder-struck when he heard the exposition given by Soamiji Maharaj. He admitted that he had never before heard the esoteric teachings so beautifully explained by anybody. He was so much impressed that he accepted Soamiji Maharaj as Guru and took initiation from Him. He attended Satsang and performed Sewa for a number of days.

94. The Bani of Soamiji Maharaj gives out the most sublime truths of Sant Mat in a simple and easily understandable language. The religion of Sants is of the highest order imparting secrets of the Highest Region. Soamiji Maharaj had expressed the glory and exalted position of Sat Lok and Radhasoami Dham in such an easy style and language that even the illiterate can very well follow and understand them without any explanation from anyone else. All the Sants who appeared in Kali Yuga, chose

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simple and colloquial language for Their Bani and Bachan. They preferred Hindi. Kabir Saheb has said :—

संस्कृत है कूप जल, भाषा बहता नीर ।
भाषा सतगुर सहित है, सत मत गहिर गंभीर ॥

Translation : Sanskrit is like the water of a well (available only to a few equipped with bucket and rope) while the Hindi language is like the flowing water of a river (open to all). The Hindi language is the language of the Sat Guru, containing the secrets of the most sublime Faith.

Soamiji Maharaj, for this reason, adopted an easy style.

95. Once Soamiji Maharaj was so disgusted with the crowd of people that He wished to live by Himself for a few days. Moreover He wanted to test the yearning of certain devotees.

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He ordered that no one should come to Him without His permission. Huzur Maharaj grew restless and impatient without Darshan. He managed to go to Soamiji Maharaj through a neighbour's house. When Soamiji Maharaj saw him, He demanded as to how he had dared to come without permission and why he did not obey His orders. Huzur Maharaj submitted that he had come just for His Darshan. Soamiji Maharaj threw His sandal at Huzur Maharaj and ordered him to go away. Instantly Huzur Maharaj, with folded hands, bowed down and touched His Feet and promised never in future to do so again. Soamiji Maharaj forgave him and placed His hands on his head. This conduct of Huzur Maharaj shows that he was the perfect Gurumukh. None but a true and perfect Gurumukh can behave in this manner. Worldly people, on the other hand, are displeased if their

shortcomings are pointed out to them. They would discontinue to attend Satsang. Therefore, they remain deprived of Parmarthi benefit.

96. Sadhu Kanwal Das and Bhajan Das used to fetch water for Soamiji Maharaj from a well on the bank of the river Yamuna. Once ghat-walas (the Brahmans who attend on Pilgrims) said that they would not allow the Sadhus of Soamiji Maharaj to take water from the well because Soamiji Maharaj had been freely distributing His Prashad to all. The Sadhus replied that as the well was a public property, they had no right whatsoever to forbid them from taking water from it. As regards Prashad, the Sadhus said that they had not gone there to offer it to the ghat-walas. The Sadhus insisted on taking water from the well as usual. Thereupon, the ghat-walas began to quarrel and abuse them. Sadhu Kanwal Das, in a fit of anger,

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slapped one of the ghat-walas. At this, people collected there and told the ghat-walas that they were in the wrong. The Sadhus brought water in the wheel-barrow as usual. They related this incident to Soamiji Maharaj. Sadhu Kanwal Das was much enraged and wanted to prolong quarrel with the ghat-walas. Soamiji Maharaj observed that it was not proper for a Sadhu to indulge in quarrels and disputes. He should be forgiving and forbearing. But Sadhu Kanwal Das was not pacified. He thought that because Soamiji Maharaj's brother and Huzur Maharaj and some of the devotees were holding high positions under Government and were drawing fat salaries and His own nephew was a Tehsildar (Revenue Officer), the ghat-walas should be punished. Soamiji Maharaj explained to Sadhu Kanwal Das that he had come to Him for becoming a Sadh, and not for displaying

pride and anger and oppressing the poor. He quoted the following couplet :—

भलयन से भला करन, यह जग का ब्योहार ।
बुरयन से भला करन, ते बिरले संसार ॥

To do good to the good is the way of the world. To do good to the wicked, is the attribute of a rare one.

97. Soamiji Maharaj also related to Kanwal Das and others the following incident about Maharaj Tulsi Saheb. As Maharaj Tulsi Saheb denounced idol-worship etc., people were offended with Him. Once when He was passing through the market, some persons followed Him shouting, clapping hands in ridicule and passing indecent remarks. They also threw brick-bats at Him. One or two pieces fell near Him. At this, Girdhari Das Ji, the chief disciple of Tulsi Saheb, got enraged, and wanted to encounter the mob. Maharaj Tulsi Saheb admonished

him, and said that the worldly people have inflicted severe atrocities on devotees, and have even flayed them alive and cut off their heads. But the latter never thought of revenge. How could a person claim to be a Sadhu if he got enraged on such trivial matters ? He should be cautious and careful. Hearing these words, Girdhari Das Ji was pacified and retired to his place. Sadhu Kanwal Das was also calmed by this discourse. He bowed his head at the Holy Feet of Soamiji Maharaj and said that he would carry out His orders. Soamiji Maharaj gave Kanwal Das and Bhajan Das two rupees each. He asked them to go to the ghat-walas with whom they had quarrelled, bow their heads at their feet and solicit their pardon. The Sadhus acted accordingly. At this the ghat-walas were very much impressed. They expressed their desire to have Darshan of Soamiji Maharaj and attend His

Satsang. They very meekly confessed their mistake to Soamiji Maharaj, and said that He was a perfect Sat Guru. They prayed for His forgiveness.

98. In the context of the above incident, it appears proper to write something about the practice of Prashad. This practice has been in vogue for times immemorial in all religions, particularly among Hindus. At all places, food is first offered to the idol of the Acharya of the cult. Thereafter, it is distributed among others. It is obvious that when that Acharya or guru was alive, his disciples and devotees offered food to him first and thereafter partook of what was left in his dish. At Puri, eatables of all kinds such as dal, roti, karhi, khichri, etc., are cooked at one place. They are then offered to the idol of Jagan Nath Ji. Pilgrims of all castes and classes of Hindus congregate and eat them. The same food is also

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supplied to shops for sale. Pilgrims visit those shops, take out with their own hands a bit from the pots and taste it before purchasing it. At times, the Pandas and shop-keepers, too, with their own hands, put a bit of the food in the mouths of the pilgrims with a view to persuading them to purchase food from their shops. In this way, people eat the food touched and tasted by scores of people because they think that it would lead to their redemption. Even the Pandas take the leavings of pilgrims to their houses for the use of their relatives and families. Pilgrims take the food tasted by all classes of people to their houses and distribute it among their relatives and friends who eat it with great avidity. The Prashad of the Guru, Sant, Chaitanya Purush or Mahatma is, however, extremely pure and sacred; it cleanses the heart and enhances the love for the Guru, and it is absolutely necessary

that a devotee should take it. When a house-holder becomes the disciple of a Yogi, he takes, with great regard and love, the leavings of his dish and also takes wine in the cup in which the Yogi has drunk. Profligates belonging to all castes pass their nights at the houses of low caste women and eat and drink there. They even drink from the same cup in which they offer wine to these women. But nobody raises any objection in their case. It is, however, a sad commentary on their intelligence that they do not understand the eminence of Guru and Sant, and, on the contrary, criticise Them, and unnecessarily commit the sin of calumnia. Many high caste people visit public rest houses, hotels, etc., drink wine, eat meat and take food of every description cooked by low caste cooks. People smoke Huqqa with the people of their caste and thereby lick their saliva. In olden times,

Brahmcharis lived with a guru and ate what was left in the plate after the guru had taken his food. People should ponder that, day and night, they eat food touched and tasted by rats, cats, dogs, bees, ants, birds and other animals and insects. Tulsi Das Ji has said :—

ऐसी चतुरता पर छार ॥ टेक ॥
गुरु प्रसाद में छूत लावत, करत लोकाचार ।
नारि का मुख धाय चूमत, अधर लिपटी लार ॥ १ ॥
संत जन से द्रोह राखत, नात साढ़ा सार ।
तुलसी ऐसे पतित जन को, तजत न कीजे बार ॥ २ ॥

Fie upon such cleverness.
He touches not the Prashad of the guru,
but observes worldly connections.
He kisses lustily the spittle-covered lips of his wife.
He harbours malice against Sants,
but loves his wife's relations.
Says Tulsi, "Delay not in leaving such a degraded person".

99. It is usual among Brahmans, Khattris, and some other castes that fourteen Brahman boys, called Baruas, are invited to dinner on the occasion of a Yaggyopavit ceremony. The boy who puts on Janeu (sacred thread) asks each of the Brahman boys for remnants from his plate. The Baruas are not gurus. They are merely related to the family of guru or belong to his caste. Now-a-days, people have modified the practice of eating the leavings in the plate. Instead, the boy who has to wear sacred thread, asks the Baruas to give him something out of their plates, before eating. The reason is obvious. Baruas are ignorant of Bhakti and Parmarth, and unfit for the high position of guruship. Therefore, it is not considered proper to eat the food tasted by them.

100. Everybody's saliva, whether man or brute, has a peculiar property. Man cures boils, eruptions, eczema,

wounds, etc., by applying his saliva. The dog heals his wound with his saliva. Cows, buffaloes and other animals bring up their young ones by licking them. It is also observed that fever and other diseases are carried by contact. When the saliva of ordinary human beings and animals has such effect, how immense must be the ambrosial effect of the saliva of Sant Sat Guru, Sadh Guru or loving devotees and Abhyasis ! The current from the Reservoir of Amrit (ambrosia) of the Highest Region is flowing in them. Their tongues are endowed with ambrosia, and serenity. Their lips, therefore, produce the effect of ambrosia, purity and serenity.

101. Worldly people do not think dispassionately. If they did so, they would not speak ill of those who partake of the Prashad of Sant Sat Guru. In fact, people daily eat the

leavings of various creatures. Birds pick up insects from gutters and scamper away with dough or bread from the kitchen. In the same way, rats, cats, crows, etc., pollute water and eatables, and drop their leavings behind. Cats and rats eat out of the stock of confectionery with the Halwais (confectioners). Green-grocers and fruit-sellers sprinkle water on segments of sugar-cane, vegetables and waternuts from the earthen pot in which they and their children wash their hands. People take honey which is the Prashad of bees. Those who object to Prashad, should know that every day of their life, they eat things touched by various animals. Whereas they eat cow's dung and drink its urine for securing purification, they avoid the Sant Sat Guru, Sadhs and loving devotees. It does not lie in their mouth to taunt devotees who are so fortunate as to get the Prashad of

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the Guru who is all-spiritual. A short account is given below of the Mahatmas of yore, whom all Hindus regard as great. Pandits and Brahmans consider them to be their redeemer and take Prashad and Charnamrit of their idols and images. Vashishthji was the son of a prostitute ; Vyasji was born of a fisher-woman ; Naradji and Sut Pauranik were the sons of slave girls. Ram Chandra Ji ate plums tasted by a Bhil woman. He made Pandits, Rishis and Munis (who had avoided her due to her low caste) honour and reverence her. He had the polluted water of a lake sanctified by the touch of her feet. When devotees and lovers are so dear to the Lord, all should engender love for them and take their Prashad for cleansing their heart. Krishna asked Yudhishtir to invite to his Yagya the devotee Swapach, who was a scavenger by caste, and made his queen Draupadi serve meal to him.

Then only did the bell ring and the Yagya was completed.

साहब के दरबार में केवल भक्ति पियार ॥
केवल भक्ति पियार गुरु भक्ती से राजी ॥
तजा सकल पकवान खाया दासी सुत भाजी ॥

Only love and devotion have value in the court of the Lord. He is pleased with devotion to the Guru. Krishna refused the delicious dishes of King Duryodhan, and accepted the vegetables of Vidur who was the son of a female slave.

राजा युधिष्ठिर यज्ञ बटोरा जोड़ा सकल समाजा ।
मरदा सब का मान सुपच बिन घंट न बाजा ॥

When the king Yudhishtir performed the Yagya, a host of people were invited. Their pride was shattered when the bell did not ring because of the absence of Swapach, the scavenger.

पलटू ऊंची जात का मत कोई करो अहंकार ।
साहब के दरबार में केवल भक्ति पियार ॥

Paltu says, "Do not be proud of your high caste. For, in the court of the Lord, only love and devotion are valued."

102. Krishna Chandra Ji was brought up in the house of an Ahir (milkman, cowherd). Ram Chandra Ji was Kshatriya by caste. Their idols and images are worshipped. Brahmans and people of other castes take them as the deities of their worship and perform their Sumiran and Dhyan accordingly. They think their salvation would be effected in this manner. They partake of their Prashad and Charnamrit distributed in the temples.

ब्रह्मा औलाद कँवल सेती,
दादुर से माड़ा माड़िया जी ।
शृंगी ऋषी को तो मृगनी जना,
किरनी से व्यास को जानिया जी ॥
बाल्मीकि की आदि बाँबी से है,
शंकर पिता को मानिया जी ।
कबीर इतने आचारजों में,
कहो ब्राह्मण कौन बखानिया जी ॥

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Brahma came out of a lotus. Shringi Rishi was born of a hind, and Vyas of a fisherman's daughter. Balmiki came out of an ant-hill. [As he issued from the 'Balmik' or the ant-hill, he was called "Balmiki". He was abandoned by his parents in his childhood. He did not know who his father was. So he called himself the son of Shankar or Shiva]. Kabir asks, "How many of these Acharyas were Brahmans by caste ?"

कोटि कोटि एकादशी ।
परशादी का अंश ॥
जिनके यह परतीत है ।
ते शिष्य हैं हरि वंश ॥

Even a particle of Prashad is more efficacious than millions of Ekadashi fasts. Those who hold Prashad in that esteem, belong to the family of the Lord.

103. A Sikh of regiment No. 24, took initiation from Soamiji Maharaj,

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developed faith in Radhasoami Dayal and gave up meat and intoxicants. But later on, persuaded by calumniators, he became indifferent to Radhasoami Dayal and started taking meat and intoxicants. He forgot the secrets and mode of practising Surat Shabd Yoga and gave it up. After some time, he fell seriously ill. Then, by Mauj, his attention was again diverted towards the Holy Feet of Radhasoami Dayal. He prayed very humbly and meekly. Soamiji Maharaj granted him Darshan in dream and said that he would die after four days at a particular time. When he woke up, he sent for the Satsangis of his acquaintance present in that regiment and behaved with them very politely, and spoke to them about his dream. He submitted that he had forgotten the secrets which Radhasoami Dayal had revealed to him. He requested them to explain the same to him. Then, one of the

Satsangis explained the secrets to him. The Sikh developed complete love and faith in the Holy Feet of Soamiji Maharaj, and became absolutely indifferent towards the world. He began to perform Sumiran and Dhyan and his Surat was so absorbed in the Holy Feet that from his face it was apparent that he was least grieved over his impending death. He died at the time and on the day indicated by Soamiji Maharaj to him in the dream referred to.

104. Ever since Huzur Maharaj came to the Holy Feet of Soamiji Maharaj, his heart was, all the time, overflowing with the burning desire for the spread of Radhasoami Faith, so that he could enjoy its bliss and behold the speedy salvation of humanity. When Soamiji Maharaj heard this, He kept mum. But Huzur Maharaj went on praying, off and on, that either Radhasoami Faith

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may flourish far and wide, or this desire be removed from his heart. He added that he would abide by Soamiji Maharaj's Mauj. In response to Huzur Maharaj's prayer, Soamiji Maharaj was pleased to observe on a certain occasion that Radhasoami Faith would flourish far and wide and the bliss of Shabd would also be experienced occasionally. He was pleased to compose the following hymn giving an expression to Huzur Maharaj's prayer.

सतगुरु से करुं पुकारी ।
संतन मत कीजे जारी ॥ १ ॥

I pray to Sat Guru humbly
to start Sant Mat openly. (1)

जीवों का होय उधारी ।
मैं देखूं यहो बहारी ॥ २ ॥

I wish that the whole humanity be
redeemed, and I may witness this
glory. (2)

मैं मौज करूँ फिर भारी ।
सब आरत करें तुम्हारी ॥ ३ ॥

Then I may enjoy great bliss and all
may perform Thy Arti. (3)

मैं हरखुं खेल निहारी ।
मानो यह अरज हमारी ॥ ४ ॥

I may be over-joyed at this merriment.
O Lord ! accept this prayer of mine. (4)

मैं राखुं पक्ष तुम्हारी ।
अब कीजै दया बिचारी ॥ ५ ॥

I may keep to Thy side. Now be
pleased to shower grace. (5)

मैं बालक सरन अधारी ।
मैं करूँ बीनती भारी ॥ ६ ॥

I am a child dependent on Thy
protection. I most sincerely and
earnestly beseech Thee. (6)

जो मौज न हो यह न्यारी ।
तो फेरो सुरत हमारी ॥ ७ ॥

If this be not Thy Mauj (Pleasure),
then be pleased to turn my Surat
within. (7)

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घट भीतर होय करारी ।

शब्दारस करे अहारी ॥ ८ ॥

May I attain stability within, and feed upon Shabd. (8)

दोऊ में से एक सुधारी ।

जो दोनों करो दया री ॥ ९ ॥

Be pleased to grant at least one of these two prayers. It would be an act of immense grace on Thy part, if Thou art pleased to grant both of them. (9)

मैं राज्ञी रज्ञा तुम्हारी ।

मैं राधास्वामी गोद पड़ा री ॥ १० ॥

I, however, submit to Thy Pleasure. I am a child in Radhasoami's lap. (10)

105. Once, while denouncing pilgrimage, fast, rituals and observances, Soamiji Maharaj was pleased to observe that this denunciation was not confined to this country; all nations and communities would themselves discard them. People would seriously ponder over the teachings of their respective

religions. The Sato-guni Jivas from amongst them, would, of their own accord, join Radhasoami Faith. The entire creation has been raised by one grade.

सुरत ने शब्द गहा निज सार ।

आज घट कुल का हुआ उधार ॥ १ ॥

My Surat has caught hold of true and eternal Shabd ; now my whole community has been redeemed. (1)

नाम का पाया रंग अपार ।

जीव ने धरा हंस औतार ॥ २ ॥

I have been deeply dyed with the colour of Nam. I have attained the form and status of a Hans. (2)

दूध और पानी कीन्हा न्यार ।

दूध फिर पीया तन मन वार ॥ ३ ॥

I have discriminated between milk and water. I have sacrificed my body and mind, and drunk milk. (3)

छोड़िया पानी बिपत बिडार ।

नित मैं पीती रहूं सुधार ॥ ४ ॥

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I have given up water, which is all trouble and misery. I now daily drink of the Holy Current (the current from the above). (4)

काल को डाला बहुत लताड़ ।
चरन गुरु पकड़े आज सम्हार ॥ ५ ॥

I have trampled Kal. I hold fast to the Holy Feet of the Guru. (5)

नाम सँग हो गई सूरत सार ।
मानसर न्हाई मैल उतार ॥ ६ ॥

My Surat has attained pristine purity on associating with Name. It took bath in Man-sarovar and removed all its dirt. (6)

चुगूं मैं मोती शब्द बिचार ।
गुरु ने खोला घाट दुआर ॥ ७ ॥

I pick up the pearls of Shabd. The Guru has opened my inner gates and stages. (7)

धुनन को छाँट लिया मन मार ।
घाट घट भीतर पड़ी पुकार ॥ ८ ॥

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Having subdued the mind I picked up heavenly Sounds. Then emanated from within various Sounds. (8)

नाम गुरु लीन्हा मोर्हि निकार ।

छोड़िया सारा जगत लबार ॥ ६ ॥

Guru's Name has redeemed me. I have given up the whole unreal world. (9)

किया अब राधास्वामी जगत उधार ।

जीऊं मैं राधास्वामी चरन पखार ॥ १० ॥

Now Radhasoami is pleased to effect the salvation of the entire creation. I live upon the wash (Charnamrit) of His Holy Feet. (10)

गुरु प्यारे करें आज जगत उद्धार ॥ टेक ॥

The Beloved Guru today redeems the entire humanity.

जीवन को अति दुखी देख कर ।

उम्मेंगी दया जा का वार न पार ॥ १ ॥

Seeing the most pitiable plight of Jivas, His unbounded mercy has overflowed. (1)

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नर स्वरूप धर जग में आये ।
भेद सुनाया धर का सार ॥ २ ॥

Assuming human form, He made His advent in the world, and gave out the secrets of His abode. (2)

दीन होय जो चरनन लागे ।
उन जीवन को लिया सम्हार ॥ ३ ॥

He took under His protection those who applied themselves to His Feet with humility. (3)

बाकी जीव जन्तु पर जग में ।
मेहर दृष्टि करी गुरु दयार ॥ ४ ॥

The Merciful Guru cast His glance of grace and mercy on other Jivas and creatures of the world. (4)

जस तस उनका काज बनाया ।
अपनी दया से किरपा धार ॥ ५ ॥

In His mercy and grace, He accomplished their task somehow or the other. (5)

कोई जीव खाली नहीं छोड़ा ।
सब पर मेहर की दृष्टि डार ॥ ६ ॥

He cast His glance of grace on all. No one was deprived of it. (6)

कुल मालिक राधास्वामी प्यारे ।
जीव जन्तु सब लीन्हे तार ॥ ७ ॥

The Beloved Supreme Being Radha-soami redeemed all. (7)

कौन सके उन महिमा गाई ।
शेष महेश रहे सब हार ॥ ८ ॥

Who can sing His glory and praises ?
Shesh, Mahesh and all others failed to do so. (8)

दोऊ कर जोड़ करूँ मैं बिनती ।
शुकर करूँ मैं बारम्बार ॥ ९ ॥

With folded hands I pray. Again and again, I am thankful and grateful to Him. (9)

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राधास्वामी सम समरथ नहीं कोई ।

राधास्वामी करें अस दया अपार ॥ १० ॥

No one else is so powerful as Radha-
soami. Radhasoami thus showers
His infinite bounties and grace. (10)

मैं बालक उन सरन अधीना ।

चरन लगाया मोहि कर प्यार ॥ ११ ॥

I am a child dependent on His Saran.
He loved me and granted me refuge in
His Holy Feet. (11)

LAST UTTERANCES

of

PARAM PURUSH PURAN DHANI
SOAMIJI MAHARAJ BY WAY
OF INSTRUCTIONS TO
SADHUS, SATSANGIS
AND SATSANGINS

Early Morning of Saturday, the 15th of
June, 1878

(1)

Soamiji Maharaj called Chandra Sen (a Satsangi, who used to come from village Kursanda, every month on the day of full-moon, for His Darshan) and asked him to sit close to Him and have His Darshan with rapt attention, and urged upon him to fix His Form (Swarup) in his heart, because, He added, on the next full-moon day, he would not get that Darshan. Soamiji Maharaj then observed, "Your Bhakti (devotion) has reached perfection."

(2)

At about 8 A. M., Soamiji Maharaj observed that the time of His departure was then near at hand. Thereafter, Soamiji Maharaj withdrew His Surat (spirit) and also all diffused spirituality. Only the whites of the eye-balls were visible, and His body began to shake; the nails of His hands and feet grew pale. A quarter of an hour later, He brought down His Surat and then declared that "Mauj has now changed and there is still some time." Then Lala Pratap Singh enquired "When is the Mauj now ?" Soamiji Maharaj replied, "Sometime in the afternoon."

(3)

Thereafter, Bhara Singh Sadhu, and other Satsangis, began to offer Bhet (cash present) and tendered their respects and salutations. At this, one Lala Jagan Nath Khatri, a neighbour, remarked that they should let Soamiji

Maharaj's Dhyan (attention) remain inwards and that this was not the time for offering Bhet. Thereupon, Soamiji Maharaj, addressing Lala Jagan Nath, observed that "True Dhyan means that one is able to withdraw one's Surat and bring it down at one's will. I have already moved up the location of My spirit in the lap of Sat Purush, last night. I have come down only to say a few words to you."

(4)

Then He observed, "You know that ever since I was only six years old, I have been devoting Myself to Parmarth and then alone, this Abhyas (practice) has become perfect." Then, giving an illustration, He observed, "If a green swimmer is asked to swim when he is drowning, how will he swim at that time? He must drown. But he, who has been learning how to swim since childhood, will not drown even if he is thrown into a river. This

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body is nothing but skin. It has not endured in any case. What of it ? The only purpose of life-long Bhajan and Sumiran is that one may not forget it during one's last moments. Hence, your practice of Nam should be such that you may not forget it at any moment, irrespective of the activity you may be engaged in."

(5)

Thereafter, addressing Rai Salig Ram (Huzur Maharaj), all Sadhus, Satsangis and Satsangins, Soamiji Maharaj observed, "You should give Radhaji the same place in your estimation as you gave Me, and should treat Radhaji and Chhoti Mata* Ji alike."

* Widow of Rai Bindraban Saheb, the younger brother of Soamiji Maharaj.

(6)

He, then, ordered Radhaji not to neglect Shibbo, Bukki and Vishno.

(7)

Addressing Sanmukh Das, He declared, "I appoint you Mahant of all Sadhus", and added, "I do not mean the kind of Mahanti (leadership) as is prevalent in this world. What I mean is that Sanmukh Das and Bimal Das will be the officers-in-charge of Sadhus. They will look after the management and administration of the Sadhus. They should stay in the garden (Soami Bagh). And Partapa* will be the owner of the garden."

(8)

He, then, exhorted house-holders not to accept any service (Sewa) from Sadhus.

*Rai Pratap Singh, Chachaji Saheb, the youngest brother of Soamiji Maharaj.

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(9)

Thereafter, Riddhi Bibi enquired, "Whom have you appointed to look after and guide us?" Thereupon, He replied, "Radhaji for ladies and Sanmukh Das for Sadhus."

(10)

Soamiji Maharaj then said, "Ladies should not go to the garden (Soami Bagh) to serve and pay respect to any Sadhu. They should all worship Radhaji and have Her Darshan." Then He added, "I have made a lion and a goat drink water at the same Ghat (water-side landing). None else can do so."

(11)

Bibi Bukki prayed, "Soamiji ! take me also along with You." Soamiji Maharaj replied, "Don't worry, I shall call you soon. Apply yourself internally to the Charans (Holy Feet)."

(12)

Then Lala Pratap Singh requested that he too might be allowed to accompany Him. Soamiji Maharaj said, "A good deal of work has to be taken from you. You will stay in the garden, attend Satsang and make others do it."

(13)

Then Sudarshan Singh* enquired to whom one should refer one's Parmarthi queries. Thereupon, Soamiji Maharaj replied, "Whosoever has anything to ask, must refer it to Salig Ram (Huzur Maharaj)."

(14)

Addressing Lala Pratap Singh, Soamiji Maharaj observed, "The Faith I had given out, was that of Sat Nam and Anami. Radhasoami Faith has been

* Seth Saheb, the youngest son of Chachaji Saheb, and nephew of Soamiji Maharaj.

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introduced by Salig Ram (Huzur Maharaj). You should let it also continue. Satsang must go on. Satsang shall spread far and wide in future."

(15)

Thereafter He said, "No Satsangi, whether a house-holder or a Sadhu, should worry at all. I am constantly with every one, and greater care of all will be taken in future."

(16)

Then Soamiji Maharaj observed that "In Kali Yuga, no spiritual activity would be successfully performed except the contemplation of the Swarup (Form) of Sat Guru, Sumiran of Nam (Repetition of the Holy Name) and Dhyan of Nam (contemplation of the Holy Name)."

(17)

Lala Pratap Singh prayed for the

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opening of Shabd internally. Thereupon, Soamiji Maharaj said, "Hearing of Shabd (Sound) internally and experiencing bliss thereof are the signs of the opening of Shabd."

(18)

Addressing Radhaji, Soamiji Maharaj said, "Both Parmarth (religious activities) and Swarth (worldly activities) have been the spheres of My activity, or, in other words, I have taken part in both. So you should also not disregard social observances, and let Sadhus also carry on their tradition."

(19)

Thereafter, Soamiji Maharaj desired to be taken from the courtyard to His room, and at about quarter to two in the afternoon, He withdrew His Surat from this mortal body.

ENGLISH VERSION OF HUZUR MAHARAJ'S LETTERS TO SOAMIJI MAHARAJ

(1)

For the last few days, I have been thinking constantly of submitting my humble petition to the Exalted Audience of Your Most Illustrious and August Graciousness, but every time when I propose to write, my mind gets so perplexed that I feel terribly confused, and do not know what to write. No word or phrase comes to my mind worthy of being written in my entreaty. In short, Your August Self alone can describe Your glory and praise. How can this handful of dust (myself) express even a particle of Your glory, either in speech or in writing ? No word or phrase is so far known to this world that can convey to one's mind even the remotest idea of Huzur's* glory. All expressions used in praise of Niranjan are only too inadequate and prosaic for a proper description of that region. How can, then, one describe the praise of the Illustrious Darbar of Your Majestic Self ? Owing to this, a terrible perplexity seizes me at the time of writing and I am at a loss to decide as to what I should pen here. Despite a thorough search for a suitable expression for this supplication, in the scriptures in possession of this slave of Yours, none is found suitable and appropriate here. It has been truly said,

Thou alone canst sing Thy praise,
None else knows it — Nanak says.

*Huzur Maharaj used to address Soamiji Maharaj as "Huzur."

HUZUR MAHARAJ'S LETTERS

The repeated prayer of this slave at Your August Feet is that no notice be taken of his sins and shortcomings or else he shall stand nowhere.

Ever and ever do'th man in error fall
But the Protector is powerful - all.
Fallen in a (dark) pit I pine and repine,
Reclaim me I O Lord Gracious and Benign.
Several lives have passed in this way,
Save me in Thy grace, do'th Nanak pray.

Similar is the condition of this slave of Yours. May Your Graciousness, in Your own mercy, deliver him from the miseries of his sins. Slaves and children are always apt to disobey and follow their own will, but a master or a father is always kind and gracious to them. Similar is the plight of this slave of Your Grace. He only expects every moment Your grace and attention. How can this insignificant being perform even a little of Sumiran and Bhajan or any such act as may merit the pleasure of Your Grace ? But Your Grace's kindness is all-powerful. It can do anything as it pleases, as has been appropriately said :

Say, what can man do on his own ? Whatever the Lord ordains is accomplished through man.

Were it in his power, he would collect all and do whatever he liked, but he can accomplish only what is ordained for him.

TO SOAMIJI MAHARAJ

Ignorant as he is, he is engrossed in sensual pleasures; had he known the Truth, he himself would have taken measures for his safety.

The erring mind runs about on all sides. In the twinkling of an eye it wanders in all the four directions.

Whosoever is blessed with the gift of devotion, remains absorbed in the bliss of Nam.

Those who are admitted into His Saran, are not called upon to submit their accounts¹ to Jagdish².

Therefore, my repeated prayer to Your Grace is that my sins be not taken into account and that Your Grace's eye of mercy and forgiveness may fall on this sinner. Then, of course, something can be achieved, otherwise, howsoever assiduously I may apply myself to Bhajan, nothing would be of any avail. On the contrary, I will only remain here in this mortal world. How far can Bhajan be of any avail ? At the most it can be done for an hour or two throughout the day, and that too, if the duration of real or earnest Bhajan were to be calculated, it may, perhaps, work out to a few seconds on a certain day, otherwise, the vagaries of mind are always there; and the condition with regard to sins is such that all the eight Pahars³ are passed in it. So it is obvious that no reliance can be placed on Bhajan. But reliance on Your mercy and grace

1. Account of one's actions. 2. The Lord of the Universe
3. A period of three hours. 8 Pahars=24 hours.

HUZUR MAHARAJ'S LETTERS

is so mighty that the sins and evil deeds of ages, nay, of lives beyond number, are effaced by a single movement of Your Grace's eye of mercy.

O Soami (Lord), O Din Dayal (Merciful to the humble), O Father, O Creator and Gracious Lord, write off the account of my sins and retrieve me from the thraldom of Kal, by a stroke of the pen of Your forgiveness. Pray, instil in my mind, such consummate love and devotion for Your Holy Feet, as may free it completely from wanderings and strayings, hankering after the pleasures of the senses and dancing to the tune of desires and Maya. May this grace and mercy be showered on this humble servant that he may not have to be away from Huzur's¹ Most Exalted Feet till the last breath of his life. May he, every moment and every day, witness the glory and effulgence of Your Grace and remain engaged in devotion to Huzur's Feet, with intense love, intense eagerness, intense longing, profound humility and profound submissiveness, both here (in this body) and hereafter. This is his repeated prayer. This is the sincerest and most earnest wish of this humble self and this is what he begs for. No supplicant, high or low, has ever turned empty-handed from Huzur's threshold. Hence this humble slave of Yours feels confident and sanguine that his prayer will be heard and accepted and the favour asked for will be granted. But

1. Huzur Maharaj used to address Soamiji Maharaj as "Huzur".

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the delay is highly disquieting. As a matter of fact, there is no hitch or delay in the bestowal on the part of your Gracious Self. All this delay is due to this slave's improper manner of asking and praying. May it be Your August Self's gracious pleasure that this humble self may learn the proper way of asking and making solicitations. Then, doubtless, there will not be a moment's delay in gaining the desired object. May Your Grace be pleased to bestow on him such yearning, love, attachment and devotion that Your Holy Feet may not be forgotten even for a moment and the tide of love may keep on surging all the time. A prayer, under these conditions, will promptly be heard and granted by Your Most Sacred and Exalted Self. It is prayed that Your Gracious Self may be pleased to speedily exterminate indolence, sloth, intemperance, vagaries and oscillations of mind, and all other obstacles by instilling in him intense love and yearning, otherwise, this slave of Yours will be nowhere. What else may he pray ? There is no end to this slave's prayers and solicitations. He wishes he could go on asking till he is in receipt of his heart's desire, and go on writing. As the time for the despatch of mail is close at hand, he ends this humble petition here. This ever sinful slave expects grace, mercy and remission of his sins.

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It is also prayed that brother Pratap Singh¹ or brother Gauri Shankar be directed to collect and send a small packet of dust, which may have received the touch of Huzur's Feet. Huzur's foot print on the paper which has been sent to me had very little dust. So this slave of Yours prays for the favour of being supplied with the special dust from Your Sacred Feet. Charnamrit and Prashad may also graciously be sent to this slave soon. May it please the Most Sacred and Exalted Mother, Benign, Gracious and Merciful Shri Radhaji Maharaj to accept this despondent slave's most meek and humble salutations, tendered with his head placed at Her Feet, like a slave and may this grace be conferred early on this slave that on reaching the Most Exalted and Sacred Huzur's Feet, he may have the *darshan* of the Refulgence of the Most High and the Most Sublime. To Bibi Sardhoji² Maharaj, Bibi Shabboji, Bukkiji, Vishnoji, Mitthuji, Khilloji and Achintiji, I offer my salutations and homage, duly touching their feet. May my most humble salutations to brother Pratap Singh Ji, brother Gauri Shankar Ji, brother Kannahiya Lal Ji, brother Bal Mukund Ji, Lala Kundan Lal Ji, Bhagat Ji, Radha Kishan Ji, Jai Narain Ji, and others be accepted. May brother Pratap Singh Ji

1. Youngest brother of Soamiji Maharaj.

2. Bibi Sardhoji Maharaj was the elder sister of Soamiji Maharaj, and the grand-mother of Babuji Maharaj.

TO SOAMIJI MAHARAJ

and brother Gauri Shankar Ji kindly be asked to honour this slave by communicating the orders that Your Illustrious Graciousness may be pleased to pass on this humble petition.

The lowliest, the slave of slaves, and the most humble,

Salig Ram

(2)

May the petition of the most humble, the slave of slaves and the sinful Salig Ram, who looks eagerly for the forgiveness of his faults and sins and for Your pardon, grace, indulgence and clemency, be submitted with extreme humility and meekness, and with his fore-head beseechingly placed on the Lahooot-like¹ threshold and the sandals of the Sacred Feet of the Most Exalted and Illustrious Huzur (Lahooot² is whose Court) Sri³ Sat Guru Soami, Sri Sat Purush, Sri Sat Saheb, Sri Sat Nam, Sri Soamiji Maharaj, Gracious, Din Dayal, Forgiver, Hearer of prayers, Benign, Benevolent, Merciful, Protector, the Object of Adoration and Worship of the Cosmos, be heard. Offering thousands of obeisances and kissing the dust of the Sacred

1. The devine, nature, divinity. 2. Trikuti.

3. The word Sri or Shri is often used as an honorific prefix to the names of deities and eminent persons.

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and Exalted Feet (which, on account of his misfortune, he is denied these days), he begs to submit his sad plight.

Prior to this, this despairing and humble slave had written an humble letter to the esteemed and respected brother Rai Bindraban¹ Saheb, stating his condition. He is sure that the respected brother must have read out the same in the Court of Your Most Sacred and Exalted Huzur. This slave finds his condition deteriorating day by day, and the force and strength of evil tendencies of the mind are correspondingly increasing. His Surat (spirit) is so weak that it is thrown off its poise by the slightest impulse of the mind, i.e., the mind makes it do whatever it likes. This slave knows that a young boy, who has never had the benefit of Satsang, would remain firm and strong in abstinence, etc., in accordance with the instructions and orders given to him, but this slave, in contrast, is so weak that even a brute would, perhaps, feel ashamed to see his condition. In other words, there is absolutely no moderation left in the matter of his diet, and as regards sleep, it has exceeded its average duration. Not to speak of Bhajan and Sumiran, there is no end to the disturbances and distractions caused by the negligence, love of ease, indolence, lethargy and the vagaries of

1. Younger brother of Soamiji Maharaj.

TO SOAMIJI MAHARAJ

mind, etc. Although I am fully aware of all this, yet I am unable to get the better of it and to devote myself to Bhajan.

The books, *Sri Ghat Ramayan* and *Shabdawali* of Sat Saheb, are with me and I peruse them very often at night. Still, no feeling of devotion, love and ardour is engendered in my heart. A strangely terrible condition sways over me, and fear also haunts my heart, still nothing can be done. Much of my time is wasted in the discharge of official duties, talking and sleeping, and I am utterly helpless. Therefore, I pray repeatedly with all humility, at the Feet of Your Most Sacred and Exalted Huzur, and beseech and implore all present in Your Exalted Court that I may soon get out of this predicament and have the good fortune of kissing the Feet of Your Most Sacred and Exalted Grace, and that so long as I am away, I may be able to perform my Bhajan successfully and my Surat may remain at its proper place, and I may be saved from the onslaughts of mind, and may be favoured with the *darshan* of Your Most Sacred and Exalted Grace every day. My official duties here, which appear to be very difficult and tedious, may soon be discharged properly with ease, and that my spirit may remain merged every moment in Huzur's Feet. If all these prayers of this slave are granted, then, of course, it is possible to carry on, otherwise, this slave remains terribly worried and will remain so. This slave is

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wholly ungrateful and always a sinner and a defaulter and is absolutely devoid of any ardour and devotion. May Your Most Sacred and Exalted Grace, taking into consideration the fact of having conferred upon him Your Saran (refuge), condescend in all graciousness, kindness, mercy and clemency to carry him through, as may please your Grace. Even this request of mine is a great impertinence, for what is my status that I may ask for anything. The benignity, grace, forgiveness and mercy of your Most Sacred and Exalted Grace have, however, made me so bold as to write this. As no beggar or supplicant has ever returned from Huzur's door empty-handed, nay, he got what he asked for, so it is fervently hoped that the humble prayer of this beggar, after reaching your Most Sacred and Exalted Grace, would also be granted.

Three days after my arrival here, heavy rains set in and are continuing. The menace of fleas has mitigated by Your Grace, but a kind of scabies has developed on my body. During day time it does not trouble me, but at night it gets aggravated, specially during Bhajan. Red and swollen pustules have appeared all over the body. The cold here is like that of December and January in Agra. Although the house which has been allotted to me is good enough and in a corner, yet there is a little inconvenience on account of neighbours. The house has several rooms

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and all types of people put up in different rooms — some are Muslims, some Europeans and others Hindus. The way in which they prepare or cook their food can well be imagined. Its smell is very offensive to me. More particularly, in a room adjacent to mine, some Muslims have been staying for the last two or three days. The smell of their cooking the food is abhorring to my mind and brain. But there is no remedy, as no better house or accommodation can be had. I have to put up with all that. I thought it fit to submit some account in the Court of Your Sacred and Exalted Grace.

Mr. Patton comes at about 1 P.M. and stays for about an hour. He looks to the work which he earmarks a day before and gives the work for the next day. His residence is on a high hill, but by the grace of Huzur's Feet, I am now relieved of the duty of climbing up and down from his place. It appears that Mr. Patton would probably come down from the hills by the 15th of October.

The route to Nainital from Faizabad is via Sitapur, Shahjahanpur and Bareilly. If Your August Self is graciously and kindly so pleased, You may come by Dak palanquin, along with one gentleman, either Bal Mukund Ji or Kannahiya Lal Ji and thirteen or fourteen palanquin-bearers. The expenditure on this would come to about

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rupees one hundred and twentyfive or rupees one hundred and fifty. Lala Pratap Singh would arrange for it, when taking payment of the salary for the current month. If Your Sacred and Exalted Grace condescends to come to this place, You may come by Dak palanquin. Any other conveyance would be very inconvenient. How greatly honoured and elated this humble servant of Yours would feel by the visit of Your Most Illustrious Grace, is beyond all description. This humble servant expects to be favoured with Your gracious orders that may be passed on both the humble requests, as noted above. As the communication of orders passed by Your August Self will afford a great happiness and consolation to my heart, I pray that in this matter a kind eye may descend on the condition of this humble servant.

Three days back a letter of brother Pratap Singh was received. All is well there. At the time of departure, I had posted a man as a substitute for Jangi. But Jiya Lal's salary will not be affected. His salary would, as usual, be sent to his house. Huzur need not let him go for the reason that he was only a substitute, and may keep him in His august service, as long as required.

Your Illustrious Self is fully aware of the condition of this slave. My mind is generally worried and uneasy and at times the uneasiness

TO SOAMIJI MAHARAJ

becomes extremely intense, but love and devotion are mostly absent. I look up to Huzur's grace and mercy every moment. What more can I pen here, except offering my countless obeisances, kissing the Holy Feet and besmearing myself with the dust from the sacred and exalted threshold ? Every time and every moment the prayer is that in Your own Grace and Mercy, this humble servant may soon be blessed with the *darshan* of Your Sacred and August Feet. Some Prashad may also kindly be sent by post.

(3)

The petition of the most humble, the slave of slaves, the down-trodden and life-offering, Salig Ram, is submitted before the Most Illustrious, Holy and Exalted Grace (who is) Din Dayal (Merciful to the humble), Gracious, Merciful, Clement, Forgiver of all sins, Hearer of all prayers, Conniver of faults, Supreme Being Himself, the Respected, the Highest and the Most True, Sri Sat Guru, Sat Purush, Sat Saheb, Sat Nam, Shri Prabhu (Master), Soamiji Maharaj. After countless obeisances in a spirit of extreme humility, submission and meekness, and after placing his fore-head on the holy and sacred dust of Your exalted threshold, and after paying his respect to those present in the Holy Court and after kissing their feet, this slave humbly states that the two letters, containing the commands of the Exalted Huzur, one from Lucknow, along with a parcel of special Prashad, and other, from Agra,

HUZUR MAHARAJ'S LETTERS

commanding proper application to Bhajan and Dhyan and stating that only a few days are now left for the presence of this humble slave at the Audience of the Illustrious Huzur, have been received. This humble slave immediately put those letters on his fore-head and eyes, and how greatly honoured and joyous he felt by reading the letters, is beyond description. That was the day of extreme good fortune, and feeling exalted on such good luck, this humble slave thanked thousands of times Your Most Exalted, Sacred and Gracious Self that one, who is so insignificant, ever sinful and undeserving as this slave, has been enriched by the bestowal of such grace and mercy. The Special Prashad instilled a fresh vitality in my body and the condition of Surat slightly improved. It would be an act of extreme grace and mercy on this humble slave if special Prashad could be despatched in an envelope every day to him. I am sure that if Your Graciousness so pleases to command, Bhai¹ Saheb Lala Pratap Singh Ji or brother Lala Gauri Shankar Ji would arrange to send it every day, in an envelope by post. It is beseechingly prayed that in this matter grace may please be shown on this humble slave. As regards Your Illustrious Grace's commands in connection with Bhajan, all is very well known to Your Exalted and Sacred Graciousness.

1. Brother.

TO SOAMIJI MAHARAJ

The day the command of Your Exalted Grace and special Prashad were received, the condition of Surat, of course, improved a little, but the uneasiness of the heart and the restlessness of the mind due to the inability of having the sacred *darshan* are, more or less, the same as they were. At times, this humble slave is so greatly disturbed that he feels at heart that he may tell Mr. Patton that he is not willing to stay here any longer. But worldly considerations intervene and compel me, and then helplessly I keep mum. It appears from what Mr. Patton told me that he would stay here till the middle of November (or December). If Your Exalted Grace orders this slave also to stay on till then, it would appear to be an extreme displeasure and reproof on this humble servant, inasmuch as, he will have to be away from your Holy and Exalted Feet for such a long time. In any case, it is most humbly prayed at the Feet of Your Blessedness, with an expression of deep humility and submission, that grace may kindly be showered on the humble slave, and the account of his sins and faults may be written off with a stroke of pen of Your forgiveness, and such a favour be shown that my stay here may not exceed one month, so that I may be near the Feet of Your Exalted Grace about a couple of days before or after Diwali¹, and have the sacred *darshan* and good fortune

1. Festival of lights.

HUZUR MAHARAJ'S LETTERS

of kissing the Feet of Your Graciousness. May the prayer of this humble slave, as well as the intercession of all other Satsangis on his behalf, be heard and granted at the Court of Your Most Illustrious Grace. The stability of mind and Surat is not possible, without the blessedness of Your Illustrious Grace. The performance of Bhajan and Your sweet memory would only be commensurate with the mercy of Your Illustrious Grace. It is hardly possible for this humble slave to do anything but sins, faults, intemperance and evasion. Your Illustrious Grace may take any one across, or make him do as much Bhajan and Dhyan as You would please. If my actions and mean mentality are to be taken into account, I would, at no time, be deserving of Your grace and kindness, but Your grace and mercy can do anything. If Huzur so pleases He may have one, as sinful as this humble slave, close to His Feet in the twinkling of an eye. But for the Feet of Your Grace, where else can one find a place of everlasting bliss ? All this, of course, depends on the grace and mercy of Your Exalted Blessedness. Even the prayer of this sinful slave is, in a way, an impertinence. The solicitations of all Satsangis on behalf of this sinner can, of course, soon invoke the grace of Your Illustrious Graciousness. So this humble slave's repeated request to all of them, with folded hands, is that they may, in any way, pray at the Feet of Your Grace on his behalf and have

TO SOAMIJI MAHARAJ

him called at Your Holy Feet, like themselves, to enable him to participate in Bhajan, Prashad and sacred *darshan* and the good fortune of kissing the Holy Feet of the Illustrious Grace. What is passing in the mind of this humble slave owing to his separation from the Holy Feet of Your Illustrious Grace, cannot be given here in words. They very well knew this condition and how they felt the separation from the Holy Feet of Your August Self when You were at Lucknow. Thinking that similar must be the plight of this humble slave, they should, out of kindness and pity, beseeching, as much as possible, at the Feet of Your Exalted Grace, get this humble slave released early from this place, to enable him to have the good fortune of getting the sacred *darshan* of Your Grace, and that the remaining work here may soon be concluded by the grace of Your August Self. The present condition of this slave is that at night he recites the holy hymns for two or three hours. One hurried reading of the book, *Ghat Ramayan*¹ has been completed, and the second reading has only been started since yesterday; at times I also read two or three pages from the book, *Shabdawali*¹. My capacity of comprehension is already known to Your Illustrious Grace. Several portions are left out as incomprehensible. This humble

1. The book of Param Sant Tulsi Saheb, the Guru of Soamiji Maharaj's parents.

HUZUR MAHARAJ'S LETTERS

slave also reads daily four or five octos from the book, *Sukhmaniji*¹. Mr. Patton comes twice or thrice daily, i. e., in the morning, at noon and in the evening. So, no particular time is fixed for doing Bhajan, with ease of mind. Whenever there is an opportunity and Surat feels somewhat inclined to do so, I sit in Bhajan, but the part of the real Bhajan is very little. There is abundance of wandering thoughts. Not only sleep and ramblings of mind are there, but ideas, never thought of before, come in my mind. Similar is the condition of sleep. This indicates and amply proves the uneasy condition of my mind and the spirit. Your Illustrious Grace is the Master and the Lord, You may set this humble slave free of evil propensities as You please. There is great intemperance in the matter of sleep and food. Although on the day of receipt of Your august letter (command) and holy Prashad, there appears some relief, there is a good deal more of intemperance and incontinence, as compared to what it was in Agra. May Your grace and mercy put my mind on the right path, otherwise, I can do nothing. I am so weak and utterly helpless that there is no limit to it. The more I try to restrain the mind, the more intractable it becomes. I place my reliance only on the Holy Feet of Your Illustrious Grace. Your Grace may keep me in any condition You

1. An extract from the Granth of Guru Nanak.

TO SOAMIJI MAHARAJ

please. The tale of this slave's longing and yearning for kissing the Holy Feet is a long one; how long may I go on wasting the time of Your Illustrious Grace and of other Satsangis ? I am ever a sinner and expect quick forgiveness and long to have the *darshan* of Your Holy Grace and to kiss Your Holy Feet. May Your Illustrious Graciousness be pleased to grant this prayer. As ordered, I have posted a letter today to Bhai Saheb Nand Kishor. Another folded letter is enclosed with this petition. Your most Exalted and Sacred Grace may please order it to be sent to Lala Mukta Prashad, with instructions that he should go to Bhai Saheb and tell him to make such arrangements, as may be appropriate, for the purchase of land for Maharaj Ji's Samadh.

In the Exalted Service of Illustrious, Kind, Benign and Gracious Mother, Shri Radhaji Maharaj, after paying respects, regard and compliments, making humble prayer with deep humility and thousands of submissions, and bowing his head at Her Holy Feet, this humble slave of slaves, Salig Ram, most humbly prays that Her August Self with Her own gracious tongue may intercede at the Feet of His Illustrious Grace, Soamiji Maharaj, on behalf of this humble servant and sinner, that he may soon be released from this place and granted the blessing of kissing His Holy Feet after reaching there.

ENGLISH VERSION OF LETTERS
DICTATED BY SOAMIJI MAHARAJ
IN REPLY TO HUZUR MAHARAJ'S LETTERS
FULL OF LOVE AND YEARNING
FOR HIS DARSHAN

(1)

My dearest and dearer than life,

I wish you all health and happiness, but keep uppermost in your mind Bhajan, Dhyan and devotion to the Supreme Being. The Grace of the Supreme Being on you is the same, as it was before. Attune yourself to the Will of the Lord. Renouncing all thoughts of the past and future, keep your spirit immersed in Shabd at the time of Bhajan.

Fix your spirit in Shabd, and Shabd is in *Gagan*. Fill your heart with yearning, and heart is at Trikuti.

Unite your spirit with Shabd and see beauteous sights. The Til is located within *Sukhmana* (an artery of the human body, which lies between *Ida*, on the ^{left} right and *Pingla*, on the ^{right} left), and the form of Jyoti is in the Til.

Sit in Bhajan after making your mind and spirit calm, with the help of love and yearning. By the Grace of the Guru, your object will be gained; rest assured, and have no fear whatsoever.

SOAMIJI MAHARAJ'S LETTERS

(2)

The contents of your letter have been read out to Huzur Soamiji Maharaj and your cherished wish has been conveyed to Him. Huzur was greatly pleased, and He graciously observed, "Your request is granted. Love and devotion, yearning and earnestness, would now go on increasing day by day. If the Lord pleases (and it is, in fact, His pleasure), you would not forget Him even for a moment. Rest assured that His loving memory will always remain with you inwardly in a subtle form. This gift is bestowed on you as a matter of grace, for you have done nothing to incur so much of Huzur's pleasure as to deserve such a great gift.

*you merit not His pleasure,
to any deserving measure,
but a charitable person
out of habitual compassion
gives to every beggar
undeserving in every manner.
So is this bounty too
given, given, given to you.*

You will now come soon. The Lord is omnipotent".

(3)

*Beloved of the Satguru, Blessed of the Lord,
Adorned with Shabd, My dear Salig Ram!*

Always remember the Lord. My blessings to you are that with a sincere mind, sincere spirit, sincere love, sincere devotion, sincere yearning and sincere attention in the

TO HUZUR MAHARAJ

contemplation of the Guru, you may peruse this letter. Your letter full of love and yearning to hand. I have understood its express and implied contents. Although I keep on praying for your physical attendance at His court, yet no definite reply is forthcoming so far. It appears, however, from the existing situation, that special Grace and Mercy are being bestowed on you, in a greater measure. Therefore, giving up all restlessness, keeping His Mauj and Will uppermost, consider Him as your Saviour. Although you are deprived of Darshan, Satsang, Sewa and attendance on the Guru at present, yet do not imagine that this is detrimental to your interests in any way. He is present with you all the time in Shabd Form. Therefore, banish all worry, and look with sincere attention and spirit, and you will get His Darshan. Such a situation is also not without some hidden good. There is certainly joy and pleasure in union, but at intervals, separation is also equally desirable. Certainly, you are likely to be present here soon. Whatever earnings of *Bhajan* you make, bring that *capital* as a present for me. I look forward to you for this earning. You are earning for all. What is wrong with My lot that you are so slow in this respect ? If you come empty handed, you will be classed among the unworthy sons and idlers and will be disgraced. Take care ! Be alert ! Come to Me with due caution. You have been sent away already; and you will be turned out again. It is, therefore, proper that

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giving up sloth, and pacifying the mind, you do your best in Bhajan. In short, what I mean is that you bring such a wonderful and novel present for Me that, hearing about and seeing it, I may feel a unique pleasure. Else, the Lord is all powerful, and know ye that He is ever kind on you.

(4)

My dear Saligram,

Always remember the Lord, and, knowing that He is always with you, imbue yourself with His love. I have come to know the state of your restlessness and uneasiness all these days owing to separation and overflow of love. But the Lord is with you all the time. Why are you so restless ? This, too, is a sort of joy, which is particularly bestowed on lovers only, and its relish is experienced only during the state of separation. Its bitterness, in fact, is also very sweet indeed. Of course, outward *darshan* you get only occasionally, but the Lord is watchful in Shabd Form and is always with you.

Lord in Shabd form is always with you and is never far. Have patience, and you will get a glimpse of True Light.

Satnam, the Name of Sat Purush, is resounding in Sat Lok. Raise your Surat with Shabd, and you will have darshan of the resplendent form of the Lord.

TO HUZUR MAHARAJ

Be saturated with His love and yearning.
Keep away from evil tendencies and leanings.
Combating with mind and its forces, remain
absorbed in Shabd.

Further, your letter of yearning was read out in the assembly of all the Satsangis. All were pleased to hear it, and, in a way, it served as an example to them all, to emulate and learn what true love means. The Lord will, out of His own Grace and Mercy, bestow upon you the blessings of true love in its entirety. Further, the Lord is all powerful.

Radhaji sends Her blessings for your welfare and is pleased with you and says that She will intercede on your behalf for your early return.

(5)

It has been ordered that whatever you had asked of the Exalted Darbar of Sat Guru Saheb has been granted to you. Don't be impatient. Giving up all restlessness, remember the Holy Feet of the Guru. You are not aware of the Guru's wisdom and His acts. You will, surely, come and meet Me, but meanwhile the Kal's head is being broken. Do not think that you have been separated, but know that Kal is being made subservient to you, and many people are being benefited by it. That is why your separation has been tolerated by Me, and you yourself know it. Knowing all this, why do you feel so uneasy ? This exactly is the condition

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of those charitable and great souls who live for others; the reward (Jagir) that they receive is that they are deprived of food, drink, sleep, laughter, conversation and all comforts of the body and the mind. But you do allow Kal to gain a little strength now and then. So rest assured, the Guru will look after this, when you meet Him. All does not depend upon presence in person, though you are shortly to be present, do you know it ? Look up to Mauj and Will of the Guru. He is always gracious and merciful and will never keep you devoid of His Grace. An ocean of bliss and happiness is being filled for you. You will bathe in it, drink its nectar and will distribute much of it to others as well. You know not what gift to ask for, nor the manner in which to ask for it. The Giver (Lord) is ashamed of your petty requests. Such requests simply are put forward by unworthy people. What are these trifles that you ask for ? Henceforth, it is not necessary for you to ask for anything. Now go on observing what the Guru gives you, of His own accord, which you could never even dream of. Well, what can a child ask for ? At the most he will ask for a ball and a bat or a yo-yo or a top, whereas his father has got prepared for him a garden and a crystal palace. But what does he know of these things ? After these days of childhood and ignorance are over, the moon and the sun will be the balls and the milky way the stick and the Lord and His devotee (Sewak)

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will play together in the fields of *Sunn* and *Maha-Sunn*, and Shabds will resound all round. On one side, your sisters will be there and on the other, your brothers. How great will be your bliss when you experience those ecstasies ! This, in fact, is only an illustration, but that *Reservoir* is, of course, fathomless. And now the time is coming for you to see all this glory. Therefore, be patient and have endurance, and furthermore, Sat Guru is the Almighty Lord.